A BRIEF DISCOVRSE CONteining certaine reasons, why CATHOLICKES REFVSE to goe to Church.

Written by a Learned and vertuous man, to a friend of his in England.

And dedicated by I. H. to the Queenes most excellent Maiestie.

Imprinted at Doway. 1599.

BRITISH MUSEUM

TO THE MOST HIGH and Mightie Prince ELIZABETH *by the Grace of GOD, Queene of England, Fraunce, and Irland, &c.* Iohn Howlet *wisheth all abundance of grace, and spirituall gifts, with true felicitie in Iesus Christ.*

MY MOST EXcellent and Soueraigne dread Ladie & Princesse: two causes induced mee, to direct vnto your royall person, and most gratious Maiestie, this present *Two causes of dedication*

treatiſe, after I had read and conſidered the ſame. The one, for that it ſeemed to mee, both conceaued and penned, with ſuch modeſtie and humilitie of ſpirit together vvith all dutifull reſpect, to your Highneſſe, to your Honourable Lordes of the Counſell, and to the whole eſtate of your noble realme, (cõtrarie to the ſpirit and proceedings of all Sectaries:) as none might iuſtlie be offended therewith, but only, in reſpect of the writers zeale and opinion in religion: which notwithſtanding, hauing beene from time to time, the common receaued religion of vniuerſall Chriſtendome, can not be ſo ſoone abandoned by the diſfauour of any one countrie,

trie, nor lacke men to ſpeake or write in defence of the ſame, as long as there is either head or hand remayning looſe in the world.

The other cauſe was, for that it ſeemed to me, to containe matter of great and weightie conſideration, and much important, not onely to the cauſe of God, but alſo to your Maieſties ſoule eſtate, and Realme, and vnto the ſtate of many a thouſand of your Graces moſt louing, & dutifull ſubiects. who being now afflicted for their cõſciences, & brought to ſuch extreamity, as neuer was heard of in England before, haue no other meanes to redreſſe, & eaſe their miſeries: but onelie as confident children to run vnto

the mercie & clemency of your Highnes their mother, & borne Soueraigne Princeſſe: before whome, as before the ſubſtitute and Angell of GOD, they laie down their griefes, diſcloſe their miſeries, and vnfold their pitifull afflicted caſe, brought into ſuch diſtreſſe at this time, as either they muſt renounce God by doing that, which in iudgement and conſcience they doe condemne: or els ſuſtaine ſuch intolerable moleſtations, as they cannot beare: which your Maieſtie by that which followeth, more at large, may pleaſe to vnderſtand.

There are at this day in your
4. Religions. Maieſties realme, foure knowne religions, & the profeſſors ther-

of,

of, distinct both in name, spirit, and doctrine: that is to say, the Catholicks, the Protestants, the Puritanes, and the housholders of Loue. Besides all other pettie sects, newly borne, & yet grouelling on the ground. Of these foure sortes of men, as the Catholikes are the first, the auncientest, the more in number, and the most beneficiall to all the rest (hauing begotten and bred vp the other, and deliuered to them this realme, conserued by Catholike religion, these thousand yeares & more: so did they alwaies hope to receaue more fauour than the rest, or at least-wise, equall tollleration with other religions disalowed by the State: but God knoweth, it hath

fallen out quite contrarie: For other religions haue beene permitted to put out their heades, to grow, to aduance themſelues in common ſpeech, to mount to pulpets, with little or no controlement: but the Catholicke Religion, hath bin ſo beaten in, with the terrour of lawes, & the rigorous execution of the ſame, as the very ſuſpition therof, hath not eſcaped vnpuniſhed.

Straitneſſe to Catholiks.

The law made by Proteſtants, prohibiting the practiſe of other religions beſides their owne, allotteth out the ſame puniſhment to all them, that doe anie waie varie from the publik cõmunion booke, or otherwiſe ſay ſeruice than is appointed there, as it doth to the Catholicks for hea-

ring or saying of a Masse. And although the world knoweth, that the orderset downe in that booke, be commonly broken by euery Minister at his pleasure, and obserued almost no where: yet small punishment hath euer ensewed thereof: but for hearing of a Masse, were it neuer so secret, or vttered by neuer so weake meanes: what imprisoning, what arraigning, what condemning, and what executions hath there beene? the examples are lamentable, & many fresh in memorie, and in diuers families wil be to all posterity miserable.

To this now if we add the extreme penalties, laied vpon the practize of certayne particulars in the Catholicke religiō, as imprisonment

prisonment perpetual, losse of goods and lands, and life also, for refusal of an oath against my religion: death for reconciling my selfe to God by my Ghostly father: death, for giuing the supreme Pastour supreme authority in causes of the Church: death for bringing in a crucifix in remembrance of the crucified: death, for bringing in a seely paire of beads, a medal, or an agnus dei, in deuotion of the lamb that tooke away my sins: which penalties haue not bene laied vpon the practise of other religions: your Maiestie shal easelie find to be trew, so much as I haue said, which is, that the catholicke religion, wherein wee were borne, baptized and bred

vp,

vp, and our forefathers liued & died moſt holy in the ſame, hath found leſſe fauour and tollerati-on, than any other newer ſect or religion what ſoeuer.

And albeit the world doth know, how that the great mercy and clemencie of your Maieſtie, hath ſtaied ofté times, & reſtrai-ned theiſe penalties, from their execution, and from the ouer-throwing of diuers men, whome otherwiſe they might & would haue oppreſſed: yet not with-ſtanding (as I haue ſaid) there want not very pittiful examples abrod, which wold moue great-ly, and make bleed that Princ-ely & compaſionable hart of your Highnes, if their miſeries in par-ticular were knowē to the ſame: eſpe-

ſpeecialie it being in ſuch ſubiects, as loued and doe loue moſt tenderly your maieſtie: and for ſuch a cauſe, as lieth not in them to remoue, that is, for their conſcience & iudgment in religion.

But now, their afflictions, how grieuous & heauie ſoeuer they were, yet were they hitherto more tollerable; becauſe they were not common, nor fell not out vpon euerie man: & if there were any common croſſe laied vpon them, (as there wãted not) they beare it out with patience: as their diſcredit in their countries, who were borne to credit and countenance in the ſame: diſtruſtful dealing with all of that religion, not withſtanding their reſolute redines, to ſpend their

General eye of ſet of Catholickes.

their liues in your Maiesties ser-
uice, and other the like afflicti-
ons : which they shifted out
with, as they might. But at this
time present, and for certaine
monthes past, the tempest hath
bene so terrible vpon these kind
of men, and their persecutions
so vniuersal, as the like was ne-
uer felt, nor feared before. For
besides the general molestation, *Particular set tremitses.*
and casting into goales, both of
men, women, and children, of
that religion, throughout all
parts of your Maiesties Realms:
there are certain particulars re-
ported here, which make the
matter more afflictiue. As the
disioyning of man and wife in
sondry prisons: The compelling *As M. dim-mock was by M. Couper.*
of such to die in prison, which
could

Ae yong Mistres Tom son was by M. Elmer.

could not stand or goe in their own houses: The sending of virgins to Bridwel for their consciences: The racking and tormenting of diuers, which was neuer hard of before in any country for religion. And that which aboue all other thinges is most grieuous, iniurious, and intollerable is the giuing out publikely, that all Catholickes are enimies and traitours to your royall Maiestie: and this not onelie to vtter in speech, but also to let it passe in print, to the view of the world, and to the renting of Catholickes hartes, which are priuie of their owne truth and dutifull affection towardes your Highnes estate, & person. This was written and put in print not

long

long since, to a Noble man of your Maiesties priuie Counsell, for the exciting of him to the persecution of all Catholicks, by a strange brainsicke fellow, who Newgate possessed a long time, for his phantasticall opinions: wherin he is so pregnant (if mē report truely,) as he can deuise a new religion, vpon a weekes warning giuen him at any time. This fellow affirmeth there, that al Papists (as he termeth thē) are enimies to God, & to your Roial Maiestie. The which in his meaning, toucheth to nere, so many thousand good subiects in this Land, as I maruaile that either his audacitie serued him to write it, or M. Elmers Officers would allow to print it: But it seemeth

Iohn Feild in his epistle dedicatory of Philip of Mornays booke to the Earle of Leicester.

seemeth that Catholickes at this day, are made according to the Philosophers Prouerbe. *Prædæ Mysorum*. That is, laid open to euery mans iniurie, a pray for euerie one to bait vpon, & a common place for euerie rayler to ruffle on, & to rub this cankered tongue in their slaunder: In all which great wronges, they haue no appeale but vnto God, and to your Maiestie, as Vicegerent in his place: before whome they desire aboue all other things, to cleare themselues, frō this grieuous obiected crime of disloyaltie, by protesting, & calling the omnipotent knowledge of our great God and Sauiour to witnesse, that they are deepely slaundered in this point, and that

Arist. li. 1. Rethor.

that they are as readie, to ſpend their goods, lands, liuings, and life, with all other worldly commodities whatſoeuer, in the ſeruice of your Maieſtie and their coũtry, as their anceſtours haue bin to your noble progenitours before this, and as dutifull ſubiects are bound to do vnto their Soueraigne Princes & Queene: onely crauing pardon, for not yeelding to ſuch conformitie in matters of religion, as is demaũded at their handes: which they cannot doe, but by offence of their conſciences, induced by thoſe reaſons, vvhich more at large are declared in this treatiſe following.

The Catholike faith teacheth obe-

And that the Catholike Religion in generall, (for I meddle

dience more than other religions.

With no mans particular fact,) is vniuſtly touched by any Sect of our time, for teaching diſobedience, or rebellion againſt their Princes: it may appeare plainlie, by the different doctrine which each part deliuereth vnto his followers. Firſt *Iohn Wikliffe*, one of their progenitors, teacheth: *That a Prince if he rule euill, or fall into mortall ſin, is no longer Prince, but that his Subiectes maie riſe againſt him, and puniſh him at their pleaſures.* Secondly, *Martin Luther* following the ſame ſteps teacheth. *That Chriſtians are free, & exempted from all Princes laws.* Whereof followed immediatlie that famous Rebellion of the countriemen againſt their Lords in Germanie, in the yere 1525. and

Con. Conſt. Sef. 8. Coclus. Li. 1. & 3. Hiſt. Huſſ. Wikliffe. lib. 4. triall. Ca. 3

In Bulla Leon. 10. & in aſſer. art. ibi. damnat. Cocleus in vita Luth. & Sur in Hiſto. huius anni. Lib. 4. inſt. Cap. 10.

and in the ſame, two hundred thouſande ſlaine in one daie. Thirdly, *Iohn Caluin* not diſſenting from the reſt, teacheth: *That Princes lawes binde not ſubiects to obedience in conſcience, but only for externall and temporall reſpect.* Whereof enſueth, that if by anie occaſiion, this externall feare, (for the which onely the ſubiect obeyeth) be taken away: as when he were able to make his partie ſo ſtrong, as hee feared not his Prince: then hee ſhould not ſin in rebelling againſt him. And in another place, holding plainlie the doctrine of *Luther*, hee ſaith: *That the conſciences of the faithfull, are exempted from the power of all men, by reaſon of the libertie giuen them by Chriſt.* Laſtly, the

Lib. 3. inſt. Cap. 19.

Goodman. Gilbie. writing against the regiment of women in Queene *Maries* time, for that the gouernment then, liked them not, all men can remember: which errours all the Catholike Church vtterly condemneth: teaching her children, together with the Apostle, true obedience to their Princes, for conscience sake, euen as vnto God himself, whose roome they doe possesse, and to whome they are bound, vnder the paine of Mortall sin, and eternall damnation, patientlie to obey, how hardly soeuer they deale vvith thē in their gouernment otherwise. By the which your Maiesty may perceiue, how falsly the catholike religiō is charged by her enimies, of the contrarie crime.

Rom. 13.

Vide om. Doct. 2. 2. a. quest. 19. de Leg.

Aug. in Psal. 70. Chrisost. & Ambro. in Cap. 13. ad Rom.

Besides

Beſides this, if your Highneſſe wiſedome ſhall but enter into a little conſideration, of the demeanour of Catholickes, & of other of newer Religions, towardes their Princes, this day in Europe. it ſhall eaſily appeare, which of them are of the quieter ſpirits, and milder in obedience. I will not make mentiõ of greater matters: but onely, to quitte this aforeſaid Puritane, which falſlie hath infamed vs, will ſet downe here certaine propoſitions, gathered out of two Sermons, of two of his Preachers, by a Miniſter preſent there, in *Stamford* at a generall faſt not manie yeares ſince: vvhich faſt being prohibited, with the preachinges at the ſame, by the ex-

pres letters of the Lord Superintendent of Lincolne, bearing date the fift of September, to the Alderman, and Comburgeſes, of the ſaid Towne, the preachers would not obey, but ſtepping vp into the pulpet, vttered as followeth.

The firſt Peracher.

1 In ſuch actions as may furder the publick faſt, fleſh and blood muſt not be called to counſaile, to doe the Lords commaundement, but they muſt be vndertaken without ſuch warrant.

2 The religion that *Ionas* preached, did not (as ours now doth) depend and hang vpon Actes of Parliament. For we, when we go about ſuch actions, as God is to be glorified in, doe firſt enquire whether there be any act of Parliament,

Parliament, to warrant our doings, or no.

3 It is the manner of her officers & Counsellors now a daies, to reform matters by acts of parliment and by policies, and not by Ionas his preachings.

4 Her Counsellors neuer inquire, what news at Pouls sermõ, but what reports are abrod, that if any disliking thing should come to the Kings eare, they might stopp it from thence.

The second Preacher.

1 He is of no spirit, that wil not promote that which God commaundeth, though al edicts be contrarie for we must not obay flesh and blood.

2 They that are ruled by the Edictes of men wil change their Religion with the Prince, and

they are of no cõ cience, though they be neuer ſo much grounded in Diuinity.

3 What if neither the Queene, Counſell, nor Biſhop, haue bin preſent at the Faſt, nor allowed therof? Yet we ought to vndertake it. Put caſe, it is not in the Queenes Chappel: what then?

4 This Faſt hath bin hindred, by certaine prophane and carnall wretches.

Heere loe, your Maieſty may ſee, with what temperate ſpirite theſe men doe proceede, and what they woulde teach or doe, if they ſhoulde be contraried in great matters, ſeeing they boult out ſuch Doctrine againſt their Magiſtrates, for croſſing their appetites in ſo ſmall a matter, as

is a little phantaſticall rage of faſting, ſodainly come vpon thē, for a deſire they haue, to heare themſelues ſpeake tē or twelue houres togither, after their cō-tinual railing againſt faſting for theſe twentie one yeares paſt. But this is their ſpirit, to ruſh into euerie thing with inordinate violence, and to like of nothing that order and obeydience layeth down vnto them. The which your Maieſties great wiſedome conſidering, together with the quiet and modeſt proceedings of the Catholicke parte, ſhall, I doubt not, eaſely perceaue what daunger it were to permit much to ſuch kind of ſperits: & to bereaue this your Realme, of ſo important a ſtay as Catholickes

are

ere in euery of your Countries, againſt the perilous innouations of theſe and the like men, whoſe finall ende is (as their Doctrine declareth) to haue no gouernor or ruler at all.

A weighty motiue.

And this may be one great motiue vnto your Maieſty, in reſpecte of the ſafety and quietneſſe of your whole Realme, to extende ſome more mercy and fauour, to your truſty and afflicted ſubiects the Catholickes. Who, as they were moſt readie at the beginning, (according to their bounden duties) to place your Highneſſe in that Royall roome, wherein nowe by the fauour of God you ſtand: So are they, and will be alwaies in like ſort ready, with the vttermoſt

drop

drop of their blood, to defend the ſame in all ſafety, peace, and quietneſſe vnto the end. In conſideration of which good will & ſeruice, they cannot imagin to aske of your Maieſtie, any ſo great gifte, recompence or benefit in this world, as ſhould be to them, ſome fauorable tollleration with their conſciences in religion, the which cõſciences, depending of iudgment & vnderſtanding, and not of affect & wil: cannot be framed by them at their plea ſures, nor cõſequẽtly reduced alwaies to ſuch conformity, as is preſcribed to them by their Superiours: & yet this nothing diminiſheth their dutiful loue towards the ſame Superiours, ſeeing conſience (as I haue

haue ſaid) dependeth of iudg-
ment, and not of wil.

Now becauſe as the Philoſopher
ſaieth, that is only good vnto
euery mã, which ech mãs vnder
ſtãding telleth him, to be good,
vnto the which the Scripture &
Diuines agree, when they ſay:
that we ſhalbe iudged at the laſt
day, according to the teſtimonie
of our conſcience: hereof it fo-
loweth, that whatſoeuer we do
contrarie to our iudgement
and conſcience, is (according to
the Apoſtle) damnable. *Becauſe
we diſcerne it (to be euil) and yet do
it.* So that, how good ſoeuer the
action in it ſelfe were, as for ex-
ample, if a Gentile ſhould for
feare, ſay or ſweare that there
were a Meſſias,) yet vnto the
doer

Ariſt. lib. 1. Rhet.
2. Cor. 1.
1. Ioan. 3.
Aug. li. 3. de doct. Chri. ca. 10. & lib. 1. ca. 40.
Rom 14.

doer, it ſhould be a damnable ſinne, becauſe it ſeemed nought in his iudgment and conſcience: and therefore to him, it ſhalbe ſo accoũted at the laſt day. Which thing, hath made al good men from time to time, to ſtand very ſcrupulouſly in defence of their conicience, and not to commit any thing, againſt the ſentence and approbation of the ſame. Al Princes alſo, aud Potentates of the world, haue abſtained from the beginning, for the verie ſame conſideration, from enforcing men to acts againſt their conſcience, eſpecially in religion: as the Hiſtories both before Chriſt & ſince, doe declare: & amongſt the very Turkes at this day, no man is compelled to any act of their

Acts of Religion not to be enforced.

their religion, except hee renounce firſt his owne, & in the Indies, & other far parts of the world, where infinite Infidelles are vnder the gouernement of christian Princes, it was neuer yet practiſed, nor euer thought lawfull by the CATHOLICKE Church, that ſuch men ſhould be enforced to anie one acte of our Religion. And the reaſon is: for that, dooing of ſuch acts ſhould be ſin vnto the doers, becauſe they doe them againſt their conſcience: thē muſt needes the enforcement of ſuch acts be much more grieuous and damnable ſinne, to the enforcers. Marrie notwithſtanding this, when a man hath receaued once the Chriſtian Catholicke religi-

Vide Di. Tho. & omnes. Doct. 2. 2. q. de fide.

Hereticks may be enforced.

on,

on, and will by new deuiſes and ſingularitie, corrupt the ſame, by running out, and making diſcention in Chriſt his bodie, (as all Heretickes doe:) then for the conſeruation of vnitie in the Church, and for reſtraint of this mans furie & pride, the Church hath alwaies from the beginning allowed, that the ciuill Magiſtrate ſhould recal ſuch a fellow, by temporall puniſhment to the vnity of the whole body againe, as all the Holy Fathers write to be moſt neceſſarie, eſpeciallie ſuch, as had moſt to do with ſuch men, as *Ciprian*, *Ierome*, *Optatus*, *Auguſtine*, *Leo*, *Gregorie*, & *Bernard*. And *Saint Auſtin* in diuers places, recalleth back againe his opinion, which hee ſometimes held

Ci. de Ex Mart. ca. 5.

Ieron. iu ca. 5. ad Ephe.
Optat lib. 3. Con. Dona.

Aug. lib. 1. con. Parm. Cap. 7.
Leo. Epi. 67. & 91. Grego. Lib. 1. Ep. 32.
Bern. ſer. 66. in cant.

held to the contrarie: ſo that we keeping ſtill our old religion, & hauing not gone out from the Proteſtantes, but they from vs: we cannot be enforced by anie iuſtice, to do any act of their Religion.

Aug. Lib. 2. Retract. ca. 5. & Ep. 48. & 50.

Beſides this, as no wiſe Noble man, after many ages of quiet poſſeſſion, would ſuffer another to recouer his Barronie, without ſhewing of verie good euidence: ſo wee in reaſon are not to be blamed, if we (hauing held the poſſeſſion of the Catholicke Church in England for theſe thouſand yeares, by our aduerſaries confeſſion:) doe ſtand with them yet, and require ſome euidence, before we cõ ent to giue vp the ſame. Hitherto they haue

ſhewed

ſhewed vs none but onelie wordes & forgerie, they entred into poſſeſſion, without triall of the title: they thruſt vs out, before ſentence or proofe: we cry out of the riot, and complaine of the wrong, and deſire ſtill that the matter may come to lawfull pleading, and euen now of late ſince our new perſecution began, wee haue made vnto them diuers offers with great ods, not pretending thereby any recouerie of our loſſes, (for that wee ſuppoſe to be vnpoſſible,) but onely for the iuſtifying of our cauſe, whereupon the honour of God dependeth, & wherein we know wee cannot be vanquiſhed. *Lawles proceeding.*

And to tell your Maieſty more

in particular, there hath bin diuers earneſt meanes made, and moſt humble petitions, exhibited by the Catholickes that ſeeing thoſe men, which firſt challenged at Paules Croſſe, all the learned of our ſide that might be found, either to writing, or diſputing: afterward procured your Maieſties prohibition by Proclamation, that no bookes ſhould be written or read of that part in England: their petition was (I ſay) that at the leaſt, there might ſome publike diſputation be admitted, whereby mens doubts might be reſolued. This petition, hath bin exhibited by diuers men, in the name of the whole, both in writing and in print,

print, and they haue bin vrged by ſundrie meanes, by all kinde of friendſhippe that wee could make, by humble requeſt, by earneſt letters to diuers preachers to further the matter: & (if I be not deceaued) to my Lord of Londō himſelf, for the bringing of the matter to your Maieſties vnderſtanding, and to the conſideration of the Lordes of your Highnes priuie Counſell. And if by any miſchaunce, theſe former ſuplications, came not to light, or expreſſed not fullie the Catholickes plaine & ſimple meanings: I beſeech your moſt gratious Maieſtie, that this may ſerue, either for a replication, or explanation of the ſame: wherein I, in their names, moſt humb-

An humble demaund of diſputation.

blie on my knees, euen for Gods cauſe, and the loue of his truth, aske at your Maieſties handes, that ſome ſuch indifferent triall may be had, by publike diſputation or otherwiſe.

Three waies of conference offered.

And as for the particulars, we ſhal eaſely agree with them. For we offer al theſe three waies, both ioyntly, & ſeuerally: that is, either by trying out the truth by breefe ſcolaſtical arguments: or by cõtinual ſpeach for a certaine ſpace to be alotted out: & the other part preſently, or vpõ ſtudie, to anſwere the ſame: or finaly, by preaching before your Maieſtie, or where els your Maieſtie ſhal appoint. And for our ſafties we aske nothing elſe, but only your Maieſties worde ſet

downe

downe vnto vs, in no ample manner, than the Councell of Trent made the safe conduct to our aduersaries, which they notwithstanding refused to accept. But I hope they shal see, that we wil not refuse or mistrust your Maiesties word, if we may once see it sett doune by proclamatiō or otherwise by letters patents, for our saftie, but that within 80 daies after, by the grace of God, wee shall appeare before your Highnes, with what danger soeuer to our liues otherwise, for the trial of Gods truth, which we make no doubt but to be cleere on our side.

If our aduersaries refuse this offer, they shal shew too much distrust in their owne cause: for

it is with great labour, perill, and diſaduantage on our parts, and on their ſides nothing at all. I would they durſt make but half the like offer, for their comming hither on this ſide the Seaſe, it ſhould be moſt thankfully take, and they with great ſaftie and al gentle intreatie diſputed withal, & made to ſee, as I preſume, their own weaknes. But ſeeing this is not to be hoped, we relie vpon the other: beſeeching your Maieſty moſt humbly & inſtantly, that our iuſt demaunde may be graũted, for the trial of Gods truth, moſt neceſſarie for vs all to our eternal ſaluation.

And now to leaue all theſe things to the holy prouidence of God, and to the highe wiſe-

dome

dome of your moſt excellent Maieſtie to conſider of: we are humblie to craue at this time, & moſt inſtantly to requeſt, that your Highnes wil not take in euil part, this our bolde recourſe vnto your Roial perſon, in theſe our afflictions, and paſſing great calamities. You are borne our ſouereigne Princeſſe & mother, and we your natural ſubiects & children. Whither then ſhould children run in their afflictions, but vnto the loue & tender care of their deare mother, eſpecialie ſhe being ſuch a mother, as her power is ſufficient to releeue them in al points, her good wil teſtified by infinit benefits, and her noble and merciful diſpoſition knowen and renoumed throughout the world?

Great cauſe of recourſe to her Maieſtie.

If your Maiestie were abrod in many parts of your Realme to vnderstand the miseries, heare the cries, see the lifting vp of hands to HEAVEN, or present afflictions, which this persecution hath brought: I knowe your Maiestie would be much moued, as all men are here by the onlie report of the same: I could touch certaine particulars of importance to that effect. But I wil keepe the law of Areopagus: I wil say nothing to moue my Iudge, whose wisdome I well know, and whose goodnes I nothing at all mistrust.

The law of Areopagus. Arist. Lib. 1. Reto.

If your Highnes were of that disposition (from which you are most farre off), as to take pleasure in our afflictions, delight & comfort

comfort in our calamities: wee could be content to beare this, and ten times more in ſo good a cauſe as wee ſuffer for. And if there be any other of ſuch cruel appetite, whome your Maieſtie ſhould thinke good to be ſatiſfied with blood: there want not Catholickes both there & here, which would moſt willingly offer themſelues, to purchaſe quietnes vnto the reſt. Diuers are in bondes there, moſt readie (I am ſure) to accept ſuch an offer, and if that number will not ſuffice, let the word be but ſpoken, and many more ſhall moſt ioyfully preſent themſelues from hence, hauing reſerued our ſelues to no other end, if God would make vs worthie of that:

and

and that by our deathes, wee might giue teſtimonie to the Catholicke cauſe, and redeeme the pittifull vexation, of ſo manie thouſand afflicted people at this day in England.

The conclusion.

Ie. us Chriſt, in aboundance of mercie, bleſſe your Maieſtie, to whō (as he knoweth) I wiſh as much good as to mine own ſoul: perſwading my ſelfe, that al good catholicks in England doe the ſame. And they which go about to inſinuate the contrarie, are, in mine opinion, but appointed inſtruments by the common enimie, to di poile your Maieſtie of your ſtrongeſt piller and beſt right hand, as (ſoone after their purpoſe had) it would appeare, and ſhalbe more manifeſt before

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the laſt tribunal ſeat, wher we al ſhalbe preſented ſhortly, without difference of perſons, and where the cogitations of al harts ſhalbe reuealed & examined, & in iuſtice of iudgment, rightfullie rewarded. Nowe matters are craftelie clowded vp, and falſe viſards put on, vpon euerie action. Then al ſhal appeare in ſinceritie aud truth, and nothiug auaile but onlie the teſtimonie of a good conſciẽce. The which catholicks by ſuffering, do ſeeke to retaine, and which God of his infinit goodnes, inſpire your Maieſtie, graciouſly without enforcement, to permit them ſtill.

Your Maieſties moſt humble and obedient ſubiect. I. Howlet.

BRITISH
MUSEUM
AP 1921

THE AVNSWER OF A VERTVOVS & Learned Man vnto a *Gentleman in England*, touching the late im-*priſonment of* Catholicks *there*.

THE veiue of your late letters (my deere & worſhipfull friende) brought vnto me ſome ſorowe and much comfort. The ſorrowe proceeded of the wofull and afflicted caſe of my poore Countrie, ſo pitifully ſet downe by your pen vnto mine eie, wherein (as you write) ſo many great Gentlemē of worſhip are impriſoned for their conſcience and religion of

late, ſo many good houſes broken vp, ſo many houſeholders diſperſed and fled away, ſo many young Gentlmen and ſeruántes vnprouided, ſo many pore people deſtitute, ſo many wiues diſioyned from their houſebands, ſo many children bereſt of their parents, ſuch fleeing, ſuch runing, ſuch ſhutting vp in priſons, ſuch pittifull abiding hunger, thirſte, and colde in priſon, as you deſcribe, dolefnll for vs to heare, but more rufull for you to beholde there, and all this for different opinions in religion, a miſery not accuſtomed to fall in our fathers daies, vpon that noble Realme.

A pittifull deſcription of England at this day.

But as theſe were cauſes of ſome ſorrowe, ſo was it no mean com-

cõfort vnto me, to consider that in these wicked and loose times of ours, wherin there is no feeling or sence of virtue leaft, but all men enwrapped in the loue of Gods professed enemie the world, following with al force, and full sayle, the vanities and ambition of the same: that there shoulde be found in Ingland so many gentlemen both for there yeares, liuings, and other habilities, as fit to be as vayne as the rest, yet so precise in matters of religion, and so respectiue to ther consciences, as that they wil prefer their soul before their body, & gods cause before their owne ease, nay that they will rather venture both bodye & goods, lyfe, lands, libertie &

all, than they will doe any thing contrary to theire consciences wherby they must be iudged at the last day. This is such a thing, as it must nedes bring comforte to all men, & can iustly greeue none, except the common enemy the deuell him selfe. For as for strangers, they must needs be edefied therwith: as for Inglish men, they must needs be incoraged therby. And as for the Princes her selfe, she cānot but be comforted therin, assuring hir selfe that if these men, doe sticke so firmely vnto thier consciences & faith sworne to God in their othe of baptisme: then will they as firmely for the same conscience, sticke vnto hir Maiestie, if occasion should serue,

in

in keping their ſecondary faith, and allegeance ſworne vnto hir Highneſſe as to the ſubſtitute of God. Their aduerſaries alſo & perſecutours it can not in any reaſon miſlike, for that the contrarye Religion were to haue them as conſtant and faithful in that, if it were poſſible to winne them to the ſame.

But notwithſtanding ſeing you write that ther is both great diſlike, and diſpleaſure alſo taken of it, as thongh their conſtancy were obſtinacy, & their conſcience meere will: (which moſt of al greeueth (as you write) their obedient & wel meaning minds) albeit otherwiſe the preſſure it ſelfe be ſo heauie as the burden thereof be ſore and greeuous to

beare: for theſe cauſes, and for the giuing of ſome more light to the whole matter, I will (as you ſeeme to deſire) moſt briefly touch three things in this letter, whereby I doubt not but that you ſhal account your ſelfe fully & ſufficiently aunſwered.

The diuiſion of the whole Treatiſe.

The firſt point ſhalbe, What cauſe or reaſon the Catholickes haue to ſtand, as they doe, in the Refuſall of thinges offered them, & eſpeciallie of going to the Church.

Secondly, what way or meanes they may vſe to remedy or eaſe thẽ ſelues of this affliction nowe laide vpon them for their conſciences.

Thirdly, if that way or meanes do not preuail, then how they ought to beare & endure the ſame.

THE

themselues lawfull to be eaten to him that knoweth an Idol to be nothing. Yet, *If a man should discerne, or iudge it to be vnlawfull and yet eate of it, he is damned for it, because he doth not according to his conscience, or knowledge.* And the reason is that which Saint *Paul* hath immediately following, saying. *All that which is don by vs not according to our knowledg or conscience, is sinne.* And Saint *Iames* confirmeth the same, saying: *He that knoweth good, & doth it not, sinneth.* Wherefore Saint *Paul* crieth out a little before, thus. *Blessed is he that iudgeth not, or condemneth not himselfe, in doing contrary to that he best alloweth.* And the cause why this sinne against a mans owne conscience is so

Rom.14.
1. Cor.8.
Vide expo.
D. Tho. 1.2.
Qu.10.& ali.
DD.ibid.
Rom. 14.c.4

Rom.14.
Marcke this reason.

Three kindes of sinne.
Mat.26.
Tim.1.

so dãnable, is this. Some doe sin of humane frailty, as did *Peter*, & this is called a sin against the Father, who is calied *Power*. Some do sin of ignorance, as did *Paul*, & this is called a sin against the Sonne, who is called *Wisdome*. Some do sin of meere wil & malice, chosing to sin although they know it to be sin, & this is the sin against the holy Ghost, to whō is appropriated particularly Grace and Goodnesse, the which a man most wickedly conteneth & reiecteth when he sinneth wilfully against his owne conscience: & therfore Christ saieth, that man shalbe forgiuen a sinne against the Father & aginst the Sonne, as we see it was in *Peter* & *Paul*. *But he that sinneth against the holie Ghost*

Vide D. Tho. in 2.2. Q. 14. & Reg. li. 25. Cor. cap. 16.

Sinne against the holy Ghost.

Matth. 12.

Ghoſt, ſhall neuer be forgiuen, neither in this worlde, neither in the worlde to come. As for example, the *Phariſies* were not: which did many things againſt Chriſt maliciouſely, and contrary to their owne knowledge and conſciences. If this be true, (as it is, if God be not vntrue) thē in what a miſerable caſe ſtandeth many a man in INGLANDE at this day, which take Oathes, receiue Sacramentes, goe to Church, and commit many a like act directly againſt their conſciences, and againſt their owne knowledge: nay, what a caſe doe they ſtand in which knowe ſuch thinges to be directly againſt other mens conſciences, and yet doe compell them to doe it. As to Re-

Mar. 3. Luc. 12.

Ioh 15. Act. 9.

The pitifull caſe of diſſembling Schiſmatickes

ceiue

ceiue againſt their wil, to ſwear againſt their will, and the like. Surely, as I am nowe minded I woulde not for ten thou'and worlds, compell a *Iewe*, to ſwear that ther were a Bleſſed Trinity. For albeit the thing bee neuer ſo true, yet ſhould he be damned for ſwearing againſt his cõſcience, and I, for compelling him to commit ſo heinous and greeuous a ſinne. But of this ſort of Catholikes, this is innough, and too much except they were better. For they are to be accompted (according to Saint. *Paule*) damned men in this life, and therefore no Chriſtians, & much leſſe, Catholikes.

A Second ſort of Ca-

There are an other ſort of Catholickes, that albeit they doe

iudge

iudge all other religions besides their owne, eroneous, & damnable: yet doe they not thinke but that for some worldly respect as for sauing their offices, dignities, liberties, credites or the like, they may in some of the former things at the least wise in going to church, for as for swering, and receauing, I thinke no catholicke this day in Europ thincketh it lesse thã damnable) shew them selues comformable men to the proceedings of them of the contrarie religion: and doe also thinke others too scrupulous which do stand in the refusall of the same. But to shew that these men are in a wrong, and perilous persuation, builded only on their owne phanta-

tholickes for whome this Treatise is made

sie

ſie, & therefore to be reformed: and that the other men are the only true Catholicks, & bound to do ſo much as they do, vpon paine of the high diſpleaſure of God, & eternal domage of their own ſoules: I haue put downe here theſe reaſons that followe which may ſerue for the iuſtifiing of the one parties conſcience, & for the due reforming of the other.

THE FIRST PART.

THat the Queens moſte Excellent Maieſty, the honorable Lords of hir Priuy Counſell, and other the Learned and wiſe of ENGLANDE, may ſee that the Refuſall of going to the Church of ſo many thouſands of Catholickes at this day in that Realme, is not vpon diſloialty, or ſtubburne obſtinacy, as their

aduerſaries giue it out, but vpon conſcience and great reaſon, & for the auoyding of manifeſt peril of eternall damnation, which they ſhould incurre in yeelding to that which is demaunded at their hands: I haue put downe ſome cauſes and reaſons heere following, referring the reader to more larger diſcourſes made by diuers learned men of our time in ſundry partes of their workes (this being ſhufled vp in haſt) and namely to a peculiar Treatiſe not long agone publiſhed touching this matter.

A neceſſarie Suppoſition.

But firſt of all it is to be noted, that my reaſons (to the end they may conuince) are to be ſuppoſed to proceed, from a catholick mind (that is from a man which

in his conscience is throughly perswaded that only the catholicke Romane Religion is trueth and that al other new doctrines, and religions, are false religions, as all new gods are false gods. Now of these catholiks ther are two sorts, in Ingland, the one which in their consciences doe iudge, that as all other religions besides their owne are false, so all participation with them either in deed, or in shew, by oth, by sacraments, by going vnto their prayers and seruice or otherwise, is naught, forbiden & vnlawful & yet either for fear, or fauour, or some other worldy cause, they are content to communicate with them in all or some of the foresaid things: & of

Two sorts of Catholikes

these

What a sin it is to doe against a mans own conscience

those men (albeit they be very many in England) I meane not to intreat, their case beeing apparantly both to themselues, & to all other men, wicked, and out of all doubt damnable. For as Saint *Austine* saith: *He that knoweth the thinges to be euill that he doeth, and yet doeth them, he goeth downe quicke vnto hell.* As though hee would say: Albeit he be yet quick vpon the earth, yet is he, in the prouidēce of God, dead, and damned in hel. And S. *Paul* talking of this sin, neuer laieth lesse punishment vpon it, than iudgment and damnation, although it be commited in things of them selues indifferent or lawfull: for albeit (as he saith) meates offered to Idoles be of

Aug in psa. 54.

them

The first Reason.

THE first reason why I being a CATHOLICKE in mind, may not goe to the churches or seruice of the contrary religion, is, because I perswading my selfe their doctrine to be false DOCTRINE, and consequentlye venemous vnto the hearer, I may not venture my soule to be infected with the same. For as it is damnable for a man to kill himselfe, and consequently deadly sinne (without iust cause) to put his body in probable dãger of death: so is it much more offensiue to God, to put my soule ten thousand times of more value than my body, in

1 Perill of infection.

Note the similitude.

danger to the deadly ſtroake of falſe doctrine and hereſie, eſpetially ſeeing I haue no warrant of ſecurity or ſcaping, but rather I heare God crying to the contrary. *He that loueth danger ſhall periſhe in the ſame.* Neither is it ſufficient for me to thinke that I am ſure enough frō being infected, for that I am groūded enough, I am learned ſufficiently. For what if GOD take his grace from thee, & let thee fall, becauſe thou haſt not followed his counſaile which is, *If thou wilt not be bitten with the ſnake, not to ſleepe nigh the hedge. If thou wilt not be ſpotted, then not to touch the Pitche.* Wherfore Saint *Paul* to as good a man, as learned, as ſtrong, as I am, gaue a generall rule:

Eccl. 3.

Eccl. 3.

Eccl. 3.

rule: to auoide and flie an hereticall man. The like precept he gaue to *Timothy* being a Bishop, to auoid a certaine hereticke by name *Alexander*: and more vehemently yet he coniureth as it were the *Thessalonians* in the name of IESVS CHRIST, *that they should withdrawe themselues from like fellowes*. The same he repeateth againe to the *Romans*, beseeching them to decline from such men. The reason of this Saint *Paul* vttereth to *Timothy*. *Because their speech creepeth like a canker, & they haue subuerted the faith of certaine*. Againe, he sayeth to the *Romans* of the same men. *By sweete wordes and gaye blessings they seduce the hearts of the Innocent*. And Saint *Peter*

Tit.3.
2.Tim.4.
2.Thes.3.
Rom.16.
1.Tim.2.
Rom.16.

2.Pet.2. ſaith of them, *That they doe allure vnto them vnconſtant ſoules.* Here nowe I ſee the Scripture carefully counſailing, and commanding me to auoide the companie and ſpeech of falſe teachers: it putteth downe alſo the perill, if I doe it not, which is as great as the death of my ſoule. And on the cõtrarie ſide, I haue no warrant of Scripture, nor example of good men to aduenture the ſame. For I doe reade this written of far my betters. *The Apoſtles & their ſchollers were ſo warie and circumſpecte in this caſe* (in auoiding Heretickes) *that they woulde not ſo much as once reaſon the matter with any of them, who endeuored by their lyings or newe deuiſes, to corrupt the trueth.* Furthermore,

Niceph.lib. 3.cap.30.

thermore, I am ſure, I can nener take good by hearing them, but I am in great poſſibility to take euill, as many more learned men than I, in olde time haue donne. As *Dioniſius Alexandrinus*, confeſſeth of himſelfe: & of *Origen* & *Tertulian* it is knowen: & many men in England can be wittneſſes, which both to themſelues & alſo to other men, ſeemed (the time was) ſo firme and grounded in RELIGION, as nothing coulde moue them: and yet nowe they haue proued otherwiſe. Wherefore it cannot be but great ſin in me (notwithſtanding all this) if I ſhal put my ſoul in ſuch danger, by aduenturing to their company, to their ſeruice, to their ſermons, to read

Euſeb. hiſt. Eccleſ. 67. cap. 6.

ing their bookes, or the like, whereby in any wise I may bee corrupted. The which aduenture, what a sinne it was counted in the *Primatiue Chnrch*, it maie appere by the seuere laws made both by the Cleargie and Temporallity, for the prohibiting & punishing of the same in that time, as is to be seene in the Councels and Fathers, & in the decrees of the good Christian Emperors, *Martian* & *Iustinian*, and espetially of the noble and zealous first Christian Emperor, *Constantine*, which made it death, after the condemnatiõ of *Arius*, by the generall councel of *Nice*, for any man more to reade his bookes and thereby to aduenture to be poisoned with his heresies:

Vide Gre. lib 5. ep. 64.

Sozo. lib. 2. cap. 31. & lib 2. cap. 20.

resies: & reason, For if *Dauid* had not vẽtured to beholde *Bedthsabe* he had not bin entrapped with hir loue, and so had not committed that horrible sinne that ensued. And if dame *Eua* had not presumed to heare the serpent talke, she had not bin beguiled, and if when *Luther* first began to teache newe doctrine, the Catholickes, at that time had not voutsafed to giue him the heareing, but had auoided his preachings & priuy conuenticles, ther had not beene now in the world either *Lutheran*, *Swinglian*, *Caluenist*, *Puritan*, *Anabaptist*, *Trinitary*, *Famely of Loue*, *Adamite*, or the like: wherof ther are now so many thousãds abrode, al springing of that first secte, & troub- 2. Reg. 11. Gen. 3.

ling at this day the whole world with the eternall damnation of infinite ſoules, the which ſoules at the day of iudgement ſhall be ſenſeleſſe, and receiue that heauy ſentence of euerlaſting fire, for that they had not auoided the danger of infection.

THE

The second Reason.

THE second reason why a Catholicke cannot yeelde to goe to Church, is, because he cannot goe without scandall, which is a sinne more mentioned, more forewarned, more forbidden, more detested, more threatned in the Scripture, than any sinne elſe mentioned in the same, except it be Idolatry. But in the Newe Testament nothing so much exaggerated, or with such vehement speeches prohibited: CHRIST signifying, that the most part of the worlde to be dãned, were to be damned for this sin, when he crieth

2 Scandall.

Leu.4.
Num.31.
2.Reg.12.1
Esdr.8.
Prouer.18.
2. Mach.6.
Math.17.
& 18.
Mar.9.
Luc.17.
Rom.14.15.
1 Cor.8.
& 10.
2.Cor.6.
1.Thes.5.

crieth out with that compaſſi-
onable voice of his, ſaying. *Wo*
Matth.18. *be to the worlde by reaſon of ſcan-*
dalls. Wherefore pronouncing
a pittiful ſentence, vpon the au-
thor of theſe ſcandalls, he ſaieth.
Ibid. *Woe be to that man by whom come*
theſe ſcandalls. And deuiſing with
himſelfe (as it were) how to ex-
preſſe vnto our capacities, the
intollerable greatneſſe of this
mans torment in hell, for ſcan-
dalizing of other men: he vtter-
Mat.9. eth it in this ſort. *It were better*
for that man, that a Milſtone were
hanged about his necke, and that he
were ſo caſt into the ſea. Which
ſaying ſo terrified S. *Paul*, that
rather than he would ſcandalize
any man in eating a peece of
meate (a thing of it ſelfe lawfull

as he sayeth) he protesteth that he woulde neuer eate flesh in his life. 1.Cor.8.

Nowe this heinous sin of scandall consisteth properly in these three points. First to induce an other man by any meanes to sin: whether it be by Life, or Doctrine: and this was the scandall of the *Priests* in the olde lawe, by their naughty life, alluring the people to commit the same sins. This was the scandall of the daughters of *Moabe*, who by their speeches and examples brought the *Israelites* to sacrifice with them to *Idolles*. Whereof al o (as of the like to them) Christ spoke against with great di daine in the Apocalips, saying. *Thou hast their certaine, which holde*

Three points wherin scandall is committed.

Leu.4.

Num.25. & 31.

Apoc.2.

holde the doctrine of Balaam, *who taught* Balaac *how to giue a scandall.* (That is, an occasion) *for the children of* Israell *to sinne. I wil fight against those men with the sworde of my mouth.* And in this point is the proper signification of (*Scandalum*) eene, which importeth as much as a stumbling blocke, whereby a man maketh an other to fall, especially the fall of deadly sinne: whereby a man breaketh the necke of his soule. As if a man shoulde induce an other by his example, or otherwise, to commit adultery, to take an oath against his conscience, or the like: and as *Ieroboã* did by his example make the ten tribes forsake the vnity of the church of *Ierusalem*, which

The proper signification of Scandalũ.

ſin of his, is ſo much noted in Scripture, with this title of ſcandall, *For that he made Iſraell to ſin*, as nothing more. And in reuenge of the ſame, God foretolde him by *Amos* the Prophet, that he would deſtroy his whole houſe, & ſo afterwards performed the ſame, as it appeareth in the third boke of *kings*: and this firſt point of ſcandall, which is to induce other men to ſinne, is ſo large, and reacheth ſo farre, (becauſe it may be donne by *Life*, *Example*, *Words*, *Workes*, *Omiſſion*, *Permiſſion*, & the like,) as men had neede to looke better about thē than they doe: It were too long to giue examples in all: one out of the auncient Doctor & Martyr Saint *Cyprian* ſhall ſerue for all:

3.Reg.12.

Amos.7.

3.Reg.25.

all: for by that, the reſt may bee geſſed. He talketh of Parents, which either by their euill examples had drawen their children to hereſie or ſchiſme, or at the leaſt wiſe, had not ſufficiently inſtructed them of the true Church, and of the Sacramentes and true ſeruice of God in the ſame. Whereupon theſe children beeing damned, ſhall moſt pittifully bewaile their miſery, (ſaith Saint *Cyprian*) & the cruelty of their Parents at the daie of iudgement, ſaying thus. *Wee houe donne nothing of our ſelues, neither forſaking the Meate & the Cuppe of our Lorde* (The Bleſſed Sacrament) *haue we of our owne accord haſtned to prophane contagions* (of ſchiſme or hereſie.) *The ter-*

An example for ſchiſmaticks in England to note.

Cypr. de lapſis.

perfidiousnesse or infidelity of other men hath vndonne vs, we haue felt our owne Parents to be murderers vnto vs. They haue denied vnto vs the Church, which is our Mother, and God, which is our Father, & we being young and not foreseeing the danger of so heinous an offence, were content to ioine our selues with others in the society or participation of the crime, and so by other mens fraude we were deceiued. This that Saint *Cyprian* affirmeth of children, in respecte of their parentes, we may apply to Wiues, Brethren, Sisters, Kinsefolkes, Acquaintance, Schollers seruants, subiects, Tenants, or the like in respect of any, whose wordes, Life or Example, hath, or shall doe them hurt, by giue-

ing

ing them a ſcandall, that is, by inducing them to ſinne.

The ſecond point of Scandal.

The ſeçond point of ſcandall is, not onely if I doe induce an other man to ſinne by doing, or ſaying naught my ſelfe, but farder, if I doe offende an other mans conſcience, in a thing of it ſelfe lawefull: that is, if I doe make another man thinke that I doe an vnlawfull thing, albeit either I doe it not, or that the thing be lawfull in it ſelfe, yet I commit ſcandall. As for example, if a Prieſt ſhould haunt diſhoneſt or ſuſpected houſes, albeit he meant neuer ſo honeſtly. And this is, that great ſcandall whereabout ſaint *Paul* maketh ſo much a-doe, as concerning the eating of meats offered

Rom.14.15. 1. Cor. 8.10.

to

to Idols: the which albeit it bee lawfull in it ſelfe (as Saint *Paul* diſcourſeth) to him that hath knowledge, & therby can iudge that no meat of his owne nature is vncleane before God: & that an Idolle is nothing: and conſequently, that ſuch meats offered to Idolles, are nothing ſpotted, or made vnlawfull thereby. Yet to eate in ſuch place, or preſence as the lokers on, beeing weake and ſimple, may thinke that thou art an *Idolater*, becauſe thou eateſt the fleſhe that is offered vp to the Idolles: or that they by thine example be edified or induced to eat the ſame meats with an euill conſcience: this is damnable, ſaith Saint *Paul*, and a moſt horrible ſin againſt Chriſt

himselfe, & such a sinne as Saint *Paul* himselfe saieth, that hee woulde neuer eate flesshe while he liued, rather than by eating so to scandalize any man. Vpon the which discourses of S. *Paul*, the learned father Saint *Austen* saieth thus. *By this, it is euident, that we are not onely forbidden, to vse any thing in the honor of strange Gods (as the eating of meats offered to them might seeme to be) but also to doe any thing whereby we may be thought to honour thē, doing it in such sort, as that although in hearte we despise thē, yet we edify or induce those that knowe not our hearts, indeede, to honour the same.* This was also the scandall that the worthie oulde *Eleazerus* in the boke of *Machabees* so much de-

1.Cor.8.

Aug.ep.15.

2.Mach.6.

tested and resisted, that he chose rather to die most cruelly, than to commit it. For whereas the Tyraunt did commaunde him to eate of the sacrificed meates, & he refused the same, the vnder officers of the Tyraunt beeing moued with vniust compassion (as the Scripture termeth it) offered him secretly other flesh not offered to Idolles, & of the which he was not forbidden by his lawe to eat: meanning thereby to deliuer him, and to giue out that he had nowe satisfied the Prince his Commandement. But the good oulde man considering what other men might thinke of it, and what scandall there might ensue of it answered thus, as the Scripture saith. That

A notable example of a plaine & vndissembling conscience.

2. Mach. 6.

he wonlde first be sent dowue vnto hell, before he woulde doe it, for (saith he) *It is not conuenient for our age to faine, whereby perchance many young men, thinking that* Eleazarus, *now of nintie years oulde, hath past ouer to the life of the Gentiles, may through my dissimulation be deceiued.* This therefore is the second point of scandall which S. *Paul* forbiddeth when hee saith. *Keepe your selfe from all shewe of euill.*

The third point of scandall.

The third point of scandall, is in respecte of the enemy, that is, when although I do not induce any man to sinne, or offend any mans conscience, yet I doe diedifie the enemy, and doe that thing wherby the enimy is scandalized and taketh an occasion

to

to blaspheme God his trueth, his cause, his lawe, or the like. Whereof saint *Paul* speaketh to the *Corinthians*. *Be you without offence or scandall to the Iewes, and also to the Gentiles.* 1. Cor. 10. And in an other place. *Giuing offence or scandall to no man, to the ende that our function or ministery be not blamed thereby.* 2. Cor. 6. And this is that great scandall that *Dauid* beeing a King and a Prophet, gaue to Gods enemies by his fall, & for the which he was sore punished as it appeareth by the wordes of the scripture which are these. *And* Dauid *saide to* Nathan *the Prophet: I haue sinned against my Lord: and* Nathan *said to* Dauid, *God hath taken away thy sinne: but yet because thou hast made the eni-* 2. Reg. 12.

mies of God to blaſpheme: for this cauſe, the Sonne which is borne to thee, ſhall die the death. This alſo is the ſcandall that *Eſdras* comming out of *Perſia*, towardes *Ieruſalem* with his countrimen the *Iewes*, was afraide to giue to the King of *Perſia*, by cauſing him to thinke baſely of God, as not able to helpe and defend his ſeruants, if he ſhoulde haue asked him aide to conducte himſelfe and his company to *Ieruſalem*: for ſo he ſaith. *I was aſhamed to aske of the king aide and horſemen to defende vs from our enemies in the way: becauſe we had ſaid to the King before, that the hand or defence of our God is ouer all them that ſeeke him in honeſtie, and that his Empire, and ſtrength, and fury,*

1. Eſdr. 8.

vppon all them that forsake him.

Finally, of this scandale meant S. *Paule* & S. *Peeter* also whē they said, that the word of God was blasphemed or spoken euill of by the aduersarie part, for the euell life of certaine naughtie Christians. Now, that a Catholicke going to the Churches, seruice, or praiers of them of the contrary Religion, cannot but commit this great sinne of scandall in the highest degree, that is, in all the three pointes before rehearsed, it is euident to all the worlde. For touching the first point: if he be a man of any calling, his example shal induce some other, as wife, children, friendes, seruants, or the like, to doe the same. And howsoeuer

Rom. 2. 1. Tim. 6. 2. Pet. 2.

A Catholicke by going to Church falleth into all the three points of scandall.

he ſcape himſelfe, they may bee infected, & ſo damned, & their bloode laide vpon his ſoule: but much more if he ſhoulde exhort or conſtraine any man to do the ſame: as commonly many ſchiſmatickes doe vſe. And touching the ſecond point, he cannot but offend many mens conſciences: for they that doe knowe him inwardly to be a Catholicke, will thinke him to ſinne againſt his owne conſcience, and perhaps be induced to doe the like. And they who knowe him not, muſt needs preſume him to goe of conſcience, and as a fauorer of that religion, & ſo be brought to like the better of that religion, and the worſe of the Catholicke, by his example. And as

Marke this point.

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concerning the third and last point, there is no enemy of the CATHOLICKE Religiõ in the worlde, whether he be *Gentile*, *Turcke*, *Iewe*, or *Hereticke*, but that hee must both thinke, and speake the worse of the said religion, seeing the professours of the same, are content for worldly pollicy to dissemble it, and leauing their own Churches, to present themselues to the churches of their open and professed enimies.

To conclude in this matter of scandall: men must not flatter & deceiue thẽselues, thinking that they walke in a nette & are not seene, when they giue scandal to all the worlde, which fixeth his eies vpon them, if not for their

An important admonition.

own cause, yet for the religions sake. *God is not to be mocked.* The godlie & learned Father *S. Ambrose* did accuse *Valentinian* the Emperour for giuing a publicke scandal to the world, because he did but permit certain Altars to the *Gentiles* saying, that mē would thinke that he priuily fauoured them. And his Scholler *S. Augustine* thinketh it a scandale, if a mā should heare a *Donatist* but speake, and he to hold his peace: for that the hearer might thinke that if this were euill which the *Donatist* saieth, the other would reproue him. But if *S. Ambrose* had seene the Emperour to haue gone to the Panims Temples, or *S. Augustine* the other to frequent the *Donatistes* Churches,

Gal.6.

Amb.ep. 30.

Aug.lib.de pastor. cap.7

what

what the would they haue saide? What excuse then woulde they haue receaued? and this is our verie case.

The Third Reason.

THE THIRD reason whie a Catholike may not come to Church, is, for that going or not going to the Church, is made a signe now in England distinctiue, betwixt religion, & religion, that is, betwixt a Catholicke and a Schismaticke. So that a Catholicke by going thither, doth directly denie his Religi-

A third signe distinctiue betwixt religiō & religion.

ligion: for the better vnderſtanding whereof, we muſt note that the profeſſion of any Religiõ may be knowne by three waies: firſt by wordes: profeſſing himſelfe to be of that religion: ſecondly, by workes, or deedes proper to that religion: thirdlie, by ſome ſigne or mark appointed to ſignifie that religion. As for example, in Italie a Iew may be knowen: Firſt, by his words, if he wold profeſſe himſelfe to bee of that religion: Secondly, by workes proper to Iudayſme, & by keeping the Saterday holy day, by circumciſing his children, & the like: Thirdlie, by a notorious ſigne appointed to diſtinguiſhe that Religion from all others, which is, to weare on his head a yeallowe

yeallow cap. Now as these three are waies to professe this religion: so if a man of any other religion, (for example) a christian, should yeeld to vse any of these things, he should sin grieuously, and in effect deny his faith. And as for the first, if he should professe himselfe to be a Iew, it is euident that hee denieth thereby his Christianitie. And as for the other two waies, it cannot bee denied: for the circumcising of thy children, and the wearing of a yeallow cap, doth as plainelie in that countrie tell men that thou art a Iew, as if thou diddest proclaime it at the market: euen as the bush at the Tauerne dore, doth tel the goers by, that there is wine to be sold within.

Marcke this example.

But

Why going to the church is a denying of the Catholicke religion

But nowe, that the going to Church, is in the realme of Ingland a plain & an apparant signe of a schismaticke, that is to say, of a conformable man, (as they call him) to the *Protestants* proceedings: it is manifestly to bee proued. First, by the Commaundement to goe to Church euery holy-day to heare seruice, & by the exaction of the same commaundemente. For (that it is the commaunders meaning, by that acte, as by a proper signe to haue men shew themselues conformable to that religion) it can not be denied. For otherwise, to what end are they commaunded vpon such daies, and at such a certaine time, and for such a purpose to goe thither. Againe,

it

it is proued by the exaction of this law: For when a Catholicke doth come before the Commissioners, there is nothing asked of him, but when hee was at Church, and if he will promise to goe to Church, commonlie they account him a sufficient conformable man, (that is, to haue yeelded sufficiently vnto them.) Furthermore, the multitude of them, which haue of long time abiden imprisonment, & nowe in greater number doe for this onely thing, in the sight and knoweledge not onely of Ingland, but also of all Christendome, and of the enemies of the ame in the worlde besides, doth make this abstaining from Church to be a proper and peculiar

culiar ſigne of a true catholicke nowe, if it were not before: and the yeelding in the ſame, (eſpecially if a man be called to publicke triall about it) to bee a flat and euident denying of God, & of his faith. For what doth make a thing to be a proper and peculiar ſigne, but the iudgement and opinion of men? The bushe of the tauerne is a ſigne of wine, becau e men commonly take it ſo. In like ſort the yellowe bonnet of a *Iewe*: the yellowe torbent of a *Turcke*, and the like. Euen ſo, ſeing the whole world, at this day, doth take the abſtaining from *Proteſtants* churches, to be the only externall ſigne of a true catholicke: and ſeing the *Proteſtants* themſelues do make

Marcke this Reaſon.

it

it so: also seeing that the going to Church is the contrary signe, it followeth, that if going to Church were of it selfe before laweful, it were nowe made by this, a peculiar signe distinctiue betwixt Religion and Religion, and so vtterly vnlawfull.

I will put an example of the Primatiue Church, wherein the wearing of a garland was lawfull for all souldiers, vntill the Emperours, and the common opinion of men, had abridged it only to infidel souldiars, to distinguishe them thereby, in honour from Christian souldiers. And then, after that (as *Tertullian* prooueth) it was no longer lawefull for Christian souldiers to weare them, for that the wea-

Tert. lib. de cor. mil.

An example to the purpose.

ring thereof, was a deniall of the Chirſtian faith. Whereupon, we reade that a certaine Chiſtian ſouldier offered himſelfe rather to ſuffer death, than to weare one of them: as appeareth in the ſame booke of *Tertullian*. But now, much more is the thing vnlawfull in our caſe. For that the going to the Proteſtants churches (which a catholicke muſt preſume to be heretical) was neuer a thing of it ſelfe lawful, (as I wil heereafter prooue) which the wearing of a garland was: and therefore muchleſſe nowe to be tollerated, ſeeing beſides this, it is alſo made a ſigne diſtinctiue as I haue already proued.

The Fourth Reason.

THE fourth cauſe, whye a Catholicke may not goe to the church is, becauſe it is Schiſme, and breaking of the vnitie of the CATHOLIKE church: The which, howe perilous and dreadfnl a thing it is, al catholicks do ſufficiently know. For as they firmely beleue, that to oppugne the viſible knowen church of chriſt (as all hereticks continually doe) is a very wicked and damnable ſinne: Euen ſo in like manner they beleeue, that to breake the vnity of the ſame church, and to make any rent or diſunion in the ſame) which is the proper fault of ſchiſmatickes,) is alſo damnable.

A Schiſme.

Vide Aug. tom. de Fid. & Symb. cap. 10.

damnable. For the which cause Saint *Paul* doth so diligently requeſt the *Corinthians* to auoide ſchiſmes, ſaying.

1. Cor. 1. 12.

I beſeech you brethre by the name of our Lord Ieſus Chriſt, that you al ſay one thing, & that there be no ſchiſmes amongſt you: And to the Epheſians, *Be you carefull to kepe vnitie of ſpirit in the bond of peace.* The which vnitie, Chriſt himſelfe expreſſeth more particularly, and more diſtinctly, when he requeſteth of his father, *That his Chriſtians might be one, as he and his father were one:* that is to ſay, that as he, and his father, did agree in al their actions: & what ſoeuer the one did, the other alſo did: So in his church there ſhould be on only forme of beleefe

Ephes. 4. 3.

Ioan. 17.

Ephes. 2. 4.

beleefe one forme of seruice, one forme of Sacraments, & the like: euen as there is (according to S. *Paul*) one Baptisme, one bread, one faith, one church, one Christ one Lord, one body, one heauē, on hope of reward, the breaking of which vnitie of the church of God, hath bin alwaies accounted a most greuous, and damnable offence. For as *Irenæus* a most auncient, and godly father sayeth. *They which cut, & dissever the vnitie of the Church, shall haue the same punishment that* Ieroboam *had*. This punishmēt, we know to haue bene the vtter destruction and extirpation of him and al his name. But other Fathers, doe exaggerate this sin, farther: for Saint *Augustine* in his

1. Cor. 10. 12.
1. Tim. 2.
Iren. lib. 4. cap. 43.
3. Reg. 4.

booke which he made of the vnitie of the Church, saieth thus.

Aug. de vnit. Eccle. cap. 4. *Whosoeuer doe agree, to al the holy Scriptures touching the head of the church (which is Christ) and yet do not cõmunicate with the vnity of the Church, they are not in the Church.*

And a little after, he expoundeth what he meaneth by communicating with the vnitie of the church, which is. *That their communion be with the whole body of Christ his Church, dispersed ouer the whole world, and not with any one part seperat, or else it is manifest, that they are not (saith he) in the catholique Church.*

How grevous the sinne of schisme is.

Cyp. de simpm Prel. Nowe, S. *Ciprian* in his booke of the simplicitie of prelates, or vnitie of the Church, goeth further, for he proueth that if a man did

did liue neuer so vertuously otherwise, nay, if he should giue his life and shed his blood, for Christ: yet if he were out of the vnitie of the church, he could not be saued: for that as he (saieth.) *This spot or sin (the breaking of the vnitie of the Church) cannot be washed away with any blood.* The which saing of Saint. *Cipriã*, the learned Father Saint *Chrisotome* after *Ciprians* death, doeth repeat and confirme. Adding these words.

Chrys. hō. 11. in ep. ad Eph

There is nothing doth so prouoke God as the diuision of the Church And albeit we should doe innumerable good deeds, yet not withstanding we shall be punished as greuously, as they were which did rend Christ his owne flesh and bodie if

wee disseuer in peeces the full integritie and vnitie of the Church. & finally hee concludeth thus. I doe heere say, and protest, that it is no lesse sinne to cut & breake the vnitie of the church, then it is to fall into heresie. And thus much I thought good to say (leauing infinite other things that might be said, (touching the greuous nesse of this sin of schisme, wherby many of our bad catholicks in England may see in some part, the miserable daúgerous case wherin they stand, by sleeping so carles as they doe in this sinne.

See more of the greatnes of this sinne. Aug. ep. 50. 152. ser. 181. de temp. in Psalm. 88. Fulg. lib. de. fide cap. 37. 38. 39. Greg. lib. 14. Mor.

But now that this act of going to the protestants churches and prayers, is a schismaticall acte, & such a one, as deuideth from the vnitie of the church: it is ea-

That going to Church is schisme.

se

fy to be proued for that schisme is according to Saint *Augustine* to Saint. *Austen, A seperation of them that thinke the same thing.* That is, a different kind of seruice of God in those men that doe not differ in opinion in religion. The which thing, he expresseth more plainely in an other place, putting the differēce betwixt hereticks & scilmaticks saying. *schismaticks are made, not by difference in faith, nor beleefe, but by the breaking of the societie, or vnitie of Communion*. Now, the communion or vnitie of the CHVRCH, consisteth in these three things: to wit, that all christians haue one sacrifice: one & the selfe same sacraments: also one and the selfe same seruice of

Lib. 2. contr. Cresc. cap. 3. *The definition of schisme* Aug. q. 11. in Mat.

The difference betwixt an Heretick and a Schismatick.

Vnity of the Church standeth in three things especially.

of God. But they which goe to the proteſtants churches, haue no Sacrifice at all: neither haue they any more thã two of ſeauen ſacraments: and thoſe two alſo ſo mangled, that of the two, ſcarſe one is a ſacrament, as they vſe thẽ. And as for their ſeruice it hath no part of the catholicke ſeruice, as I will ſhewe heereafter. He therefore, that goeth to this ſeruice, and willinglie ſeperateth him ſelfe from tht Catholique ſeruice and Communion, breaketh the vnitie of communion of the church, and cõſequently, cõmitteth ſchi me.

An obiection of colde Catholickes, with the anſwere.

But ſome man perhappes will ſay, I doe it not willingly, but I goe to Church by conſtrainte of the publike lawes of my realme:

I aunswere, that here is some kinde of constrainte externall, but not so muche as may take awaye the libertie of thy will, which is internall, as the Philosopher wislye disscourseth. For, this constraynte, is but conditionall: That is, ether to doe that which is commaunded: (For example, to goe to the churche) or elsse, to abyde this or that punnishment that the lawe appointeth. The which penalty if thou wilt suffer, thy wil is free, to doe what thou wilt. Neither can any mortall power constraine it further. So that such an action as I haue talked of, (for example, going to the Church for the auoiding of temporall losse,) is called both by the Philosophers and

Arist. lb. 3. Ethicor.

Actions extorted by feare, are simply free actiõs, & only violent in part.

and Deuines. *Inuoluntaria ſecundum quid, ſimpliciter autem voluntaria. That is, in part, or in ſome reſpect vnuoluntary. But abſolutely, and ſimply it is to be accounted voluntary.* And therefore, they are to be eſteemed good or badde, puniſhable, or rewardeable, euen as other free actions are: for otherwiſe, no ſin ſhould bee puniſhable. Seeing euerie naughty action commonly hath ſome kinde of compulſion in it, but yet it may not bee excuſed thereby. As for example, the murtherer may ſay that hee did it not willingly, for that he was compelled thereunto by rage of anger. And the lecherer may ſay his fleſhe compelled him to ſin; & to take fitter example for our pur-

Marke theſe abſurdities.

purpose: all those that denied Christ in time of persecution for feare of tormentes, might by your obiection, say that they did it not willinglie but by cõpulsion of torments, and therefore were not to be damned for it. But yet Christ said, that he would take it as done voluntarylie, and therefore damne the for it, by denying them openly before his Father, and his Angels, at the daye of iudgement. Mat.10. Luc.12.

And yet to giue an other example nerer to our matter. Saint Iohn saieth of the noble men and gentlemen of Iurie in his time. Io.12.

Manie of the principall men did beleue in Christ, but they did not cõfesse him outwardly for fear of the Pharisies least they should be cast

out

out of the ſinagogue, for they did loue more the glorie of men than the glorie of God.

Here we ſe the act of theſe noble men and gentlemen : alſo the compulſion to the act, the cauſe of the compulſion & laſtly Saint *Iohns* iudgement vpon the act. The act, whereof they are acuſed is only holding their peace, and not confeſſing Chriſt openly, according as they did inwardlie beleeue of him : The cauſe or excuſe that they had to lay for themſelues, was, the feare of the phariſes or magiſtrates which compelled them againſt their will ſo to do. Now what puniſhmente they feared at the phariſes hands Saint. *Iohn* expreſſeth, ſaying, that it was. *Leaſt*

they

they should be cast out of their Sinagogue. The which punishment was then, and is now at this day, amongest the *Iewes*, the greatest punishement, besides death, that can be deuised. For he looseth thereby all offices, dignities, & credit whatsoeuer: no man maie buye or sell with him: no man may visite him, or talke with him or salute him in the streetes. Finally, it is a death vpon earth (a great and sufficient excuse a man would thinke) to aunswere for a mans silence only. For I see many a one in 'England, not onely to conceale their owne consciences, but also to speake against the same for a lesse cause. But what is Saint *Iohns* iudgement vpon the matter: forsooth he acceptath

What a great matter it is amongest the Iewes to be cast out of the Sinagogue.

cepteth not the excuſe, but cõdemneth them in a damnable mortall ſinne againſt the firſt commaundement, for doing the ſame, ſaying. That by this ſilence of theirs they did put the glorie of God behind the glorie of mẽ and therby ſhewed that they loued men, better than God. No doubt to their euerlaſting damnation, except they hartelie repented them. The which I would haue thoſe vnwiſe and fond noble men and gentlemen in England to conſider, which perſuade both themſelues and other mẽ that in theſe troubleſome times, a man may without offẽce keepe his conſcience to him ſelfe: but eſpecially thoſe that doe not only hould their peace, but

A ſeuere iudgement giuen by Saint Iohn *againſt diſſemblers for the time.*

but also do against their conscience, what soeuer is commaunded them, saing, that which is done amisse shall not be laid vpon thē, at the day of iudgment, but vppon the Prince and the Maiestrats, which compell them to doe the same against their owne willes. But what compulsion this is, and how farre it shall excuse their doings, I haue now declared. Wherfore hereafter let no man say, that he goeth to Church against his will, thincking therby to excuse him selfe from schisme.

A bad shifte of dissemblers

Besides this, to proue it schisme yea, and that obistnate and rebellious schisme, it were sufficient to know that the meaning, will, and commaundement, of

the generall & vniuerſall catholicke church at this day, is, that catholicke men ſhould not preſent themſelues to proteſtants churches. or conuẽticles, ſeeing they are denounced opẽ enimies to the foreſaid Churh, and their religion hath beene as orderly condemned in the laſt general councell of Trent; As the doctrine of Arrius was, in the firſt generall conncell of Nice. And albeit the councel of Trent made no particular decree of this matter, yet is their no cauſe, whie any man ſhould take any holde thereat: ſeeing the reaſon therof was becauſe ſuch a decree was needles: For the church hauing alreadie cõdemned from the beginning all

Can Apoſt. 63.44.45. apud Euſeb. lib. 7. cap. 9.

praying

praying with Heretickes or repayring to their conuenticles: it was sufficient for the councell only to condemne the protestants for such men, without any further perticular prohibiting of others to come to their churches, and seruice, seeing there conuinticles being once pronounced to be heretical, the other was to be presupposed, & this is the true meaning of the councel, whatsoeuer others say, to shadow their imperfections.

What the Councell of Trent determined about going to Church.

Howbeit, some doubt being at that time, moued by certaine of the Nobilitie of England: whether they might not lawfully without offence go to church to doe some meere temporall act (as, to beare the sworde be-

fore her maieſtie or the like) it was debated by 12. Learned mẽ there, at the Councels appointment, and determination then giuẽ, that onlie for ſuch a cauſe, they might goe to church. As for example, if her Maieſtie ſhould appoint certaine catholickes, to meet at Powles, to intreat of matters of the ſtate, and that at ſuch time as ſeruice were ſaid there: and this was Naamã Sirurs his caſe: flat, who was permitted, (as moſt men take it) for a time, to goe with his king & hold him vp vppõ his ſhoulder, when he went to the temples of the Idoles. Now that there hath bin a general cuſtom, rule and Canon of the church, prohibiting to goe to the churches

4. Reg. 5.

The caſe of Naaman Sirus.

eties and conuenticles of heretiques, it is plaine, by the testimonie of all antiquitie. The Apostles them selues in theyr three-score and third Canon, say thus: *If any man either of the clergie, or laietie, do goe into the Synagogue of the Iews or into conuenticles of heretikes to pray, let him be deposed, and excomunicated.* This Canon of the church was exactlye afterwardes kept, and is mentioned verie often, by the fathers & councels by occasion of the like matter. As for example when Origé was by a certain necessitie compelled to dwell in house to gether with one *Paule*, an Hereticke, to whom there resorted often, not only hereticques, but some simple Catho-

Can. Apo. 63

The olde Canon forbidding the going to Heretical Churches.

The exam of Origen.

liques also for the fame of his excellent eloquence: yet they write, of Origen. *That he could neuer be induced, by any meanes to be present at prayers where* Paul *was.* And the reaſõ is put downe by them to be this. *For that Origẽ euen from his youth had kept and obſerued moſt diligentlie the canon of the Church.* Here we ſee, what account was made in thoſe daies of this canon of the Church.

Euſeb. lib. 6. hiſt. cap. 3. Niceph. lib. 5 cap. 4.

The example of Heraclas.

Furthermore S. *Dionyſius Alexandrinus* a learned father, talking of one *Heraclas* Biſhop of alexandria and ſcholler of the aforeſaid Origen, and ſhewing how the ſaid *Heraclas*, had excommunicated & caſt out of the church certaine Chriſtians, for that they were acuſed to haue vſed much

the company of a certaine Hereticke. he addeth this saying. *This Canon, and this example, haue I receiued of our holy father* Heraclas. The like obseruation of this Canon is noted in *Athanasius*: who comming to *Antioch*, fled the cómon & publike churches which were vsurped then, by one *Leontius*, an Arrian Bishoppe, and his Clergie, & seeking out the Catholickes that were in the cittie, which then by contempt were called *Eustathians*, because they held of the communion of their Catholicke deposed Bishop, named *Eustathius*, (as Catholickes now in England are contemptiously called Papistes, for holding of the communion of the Bishop of *Rome*) and finding them,

Euseb. lib. 6. cap. 12. & lib 7. cap. 6.

Sozo. lib. 3. cap. 9.

The example of Athanasius.

out did ſecretlie communicate with them, as ſaith the Hiſtorie. *Conuentu in ædibus priuatis peracto.* That is. *Making their aſſemblie or Church, in their priuate houſes.* How like is this caſe, to our ſtate nowe a daies in England? The like reſpect to this Canon of the church, had *Alexander* Biſhop of *Conſtantinople*, who wiſhed rather to die, then to remaine in the church, when *Arrius* the heriticke, ſhould come in to the ſame. To this Canon had alſo reſpect, the people of Alexandria, ſo much commended by *Athanaſius* himſelfe, who would rather pray together by themſelues in the churchyeard without couer, then enter into the church to pray, where George

Theo. lib. 1. Cap. 14.

The example of the people of Alexádria

Theo. lib. 2. Cap. 14.

the

the *Arrian* Bishop was. The like consideration had also the people of *Samosatum*, who after the depriuation of their vertuous & catholike Bishop *Eusebius*, & the thrusting into his place, by the *Arrians* of an heretical Bishoppe called *Eunomius*: they would no more come to the church: of whome *Theodoret* writeth thus. *None of the inhabitãts there, poore or rich, seruant, or artificer, husband man, or grafter, man or womã young or olde, would come to the Church, but the Bishop was there alone, for no man would eyther come to his sight, or talke with him, albeit hee was reported to haue vsed himselfe, very modestly, and quietly amongst thẽ.* Nay yet further then this, the people of *Rome* hauing their

Of the people of Samosatum.

Theo. lib. 4 Cap. 14.

The example of the people of Rome

their true catholicke Biſhop depoſed by the *Arrians*, & an other called *Fælix*, thruſt vpon them, not an hereticke, but a Schiſmaticke, (for the Hiſtorie ſaith, that he was ſound in Faith, and held ſoundly the Religion ſet downe in the councell of *Nice*,) yet becauſe hee was a Schiſmaticke, & was content to take holy orders of the *Arriã* Biſhops, & to communicate with them: the whole people (as I ſaid) did flee him, & as the hiſtorie ſaieth. *None of the inhabitants of Rome, would enter into the Church, ſo long as hee was within.* Thus we ſee, the ſcrupuloſitie of chriſtian catholikes in thoſe daies, and that, (as they thought) vpon good cauſe, for the auoyding of Schiſme. If any

Theo. lib. 2. Cap. 17.

man can shew me a warrãt since that time, for the enlarging of our consciences now a dayes, I would gladly see it:

The Conclusion of this Reason.

You haue heard in the beginning of this reason, the opinions of our forefathers, in the Primitiue church, what a great & heinous sinne it is, to breake the vnity of the church, or to disobey the same. Againe it is certaine, that the church telleth vs, (if the voices of al the Bishops & learned men in christendome, & of the supreame Pastour to, be the voice of the church) that going to Protestants churches, is forbidden vs: what excuse thẽ, shal those men haue from obstinate Schisme, that notwithstanding al this, will yet thinke it lawfull, e-

speciallie,

speciallie, the thing being now in practise, and so manie men suffering for the same? Assuredly they can looke for no other account to be made of them, but as Christ willeth vs. *If hee heare not the Church, let him be to thee as an heathen, & as a Publican.* The which wordes S. *Austen* saith. *Are more grieuous & terrible, then if hee had saide let him be stroken with a sword, let him be consumed with the flames of fire, let him be deuoured of wilde beasts.*

Mat. 18.

Aug. lib. 1. contra adner. leg. & prophe. cap. 27.

Math. 16.

And a little after, talking of the band wherewith the church may bind a mans sinnes by authoritie giuen vnto her of Christ, he saith. *A man is bound more bitterly, and more infortunately, by the keies of the the Church.*

The dreadfull Sword of the Church.

church, than by any other most grie-uous and hard bandes, albeit they were of yron, or of Adamant stone. Let colde catholiques in England marke this, and not thinke they are free when they are in these bandes, nor thinke they are Christians, when indeede, they are Hethens, and Publicans. It is a natural infirmitie of ours, to thinke willinglie too well of our own case: & passion permitteth vs not, to iudge indifferntly in these matters. Let vs therefore consider of other mens cases, and by them conjecture of our owne. If in Saint *Iohn* Chrisostome his time, when there was an Arrian church, & a catholique church, knowen in Constantinople, and both of these

An important consideration of Schismatikes.

theſe churches, calling people vnto them, and the Emperour fauoring more the Arrians then the Catholikes. If (I ſay) in that caſe, ſome Catholickes leauing *S. Chriſoſtomes* Church, ſhould haue gone to the Arrians churches to ſeruice, vpon obedience to the Emperour: what would we think of them now: would we eſteeme them damned ſchiſmatikes or not, if they had died ſo, conſidering their diſobedience to the biſhop, & their perfidius of betraying gods catholicke cauſe in that time of trial? I thinke yes. Then let vs not deceaue our ſelues, for this is our caſe now. And if in all mens iudgments, that act would haue ſeemed Schiſme (for diſobeying

Note this ſuppoſition.

one

one particular and priuate Bishop, & breaking from his communion) what shall we say for disobeying the generall pastor of all, and breaking from his communion? Of whome the noble Martir of Christ S. *Ciprià*, aboue thirteene hundred yeares agone saide thus. *Heresies and Schismes haue sprung of none other cause then for that men doe not obey Gods* PRIESTS, *& for that they doe not thinke or consider that there is one onelie* PRIEST, *who is iudge in* CHRISTS *steed for the time: vnto whom if all the vniuersall brotherhood would obey in Diuine functions, no man would moue any thing against the Colledge of Priests neither after the iudgmēt of God, the suffrage of the people, the*

Cip. Ep. 55. ad Cornel.

A notable discourse of S. Ciprian for obeying one generall Pastour.

Bishops

Bishops cõsent once put downe, in a-ny matter, would any man dare to make himselfe a iudge of the Bishop and consequentlie of God: nor by breaking vnitie, teare and rent the Church of Christ.

The Fifte Reaſon.

THE fifte reaſon, wherefore a catholicke may not go to the church of thoſe of the contrarie religion, is for feare leaſt his preſence may be interpreted by God to be conſent vnto their dooing, and ſo he be made partaker of their puniſhmēt. Concerning which we muſt vnderſtand, that of all the enimies that GOD hath in this world, there is none in ſo high diſpleaſure with him, as he who once knowing the truth, & being receaued into his houſe (the catholicke church) runneth out againe, and by new deuiſed Doctrines, vexeth & moleſteth the ſame, being not onely the houſe

5. Participation.

1. Tim. 3.

2. Cor. 11. Ephe. 5. 1. Cor. 12. Colos. 1.

(as I haue ſaid) of Chriſt, but alſo his ſpouſe, nay, his own body. Which ſort of men, the Scripture calleth Heretickes: whoſe curſe & reprobation in this life, is more grieuous then any other ſinne what ſoeuer, and the damnatiõ for the time to come more intollerable: For that as S. Peter ſaith. *It had bin better for them neuer to haue known the way of righteouſnes, then after they knew it, to turne backe againe.* And theſe are thoſe men, of whom Chriſt ſaid, that one diuell gooing forth in their firſt comming to the Faith by Baptiſme, he afterwardes entred againe with ſeuen other diuels worſe then himſelfe, and ſo made the end of that man, worſe then his beginning. And S. Paul giueth

How greuous a ſinne hereſie is.

2. Pet. 2.

Luc. 11.

giueth a meruailous ſeuere iudgment vpon them, when he ſaith: *That Heretickes are ſubuerted, and doe ſin, & after are damned by their owne iudgements.* Tit. 3. First hee ſaith, that they are ſubuerted, or ouerthrowen, becauſe they are blotted out of the booke of life: Secondly, that their whole life, is ſinne vppon ſinne, becauſe they are vtterly depriued of God his Grace, without the which wee can doe nothing but ſin. Thirdly hee ſaith they are damned by their owne iudgements, either for that they chooſe wittinglie, to leaue the catholike church: (out of the which they knewe there was no ſaluation) or elſe becauſe the moſt of them doe know that they doe amiſſe, & yet for pride they

S. Pauls deſcription of an Heretieke expounded.

they will not come backe. So that euery way, their case is verie pittifull and lamentable.

This point the holy fathers of the church doe oftentimes handle verie seriouslie and grauely, prooving that heretickes more offend God, and are in far worse state, than any offenders els in the world, & namely, more than eyther IEVV or Gentile: for the which cause, they note that the new Testament biddeth vs not to beware of Iewes and Gentils, but of heretickes in manie places. The reason is, for that they are those Wolues, which Christ foretold vs should come in sheepe Skins: which as *Saint Augustine* saith, shall pretend to be very good sheepe, & friendes

Vide Aug in Psal. 54. Cyp Ep. 76. Amb. li. de incar. ca. 2. Rom. 16. Matt. 7. 2. Timo. 2. Aug, in psa. 39.

to Christ and to his sheepefold, and yet with Christ his owne wordes, they shall teach you to denie Christ, to teare the sheepfold in peeces, & to dispearse the sheepe. Nay, they shal slay more soules with the word, then euer Tyrants did with the sword. Againe *S. Austen* proueth at large in another place, that heretickes are those Antechrists, of whome *S. Iohn* spake when he said. *That many Antichrists ate now gone out:* meaning of *Simon Magus*, *Cerinthus*, and other heretickes of his time. of which Antichrists hee sayeth, that SAINT PAVLE did pronounce that terrible saying, that they were, *the men of Sinne, the children of destruction.* As who would say, that albeit

Aug. Li. 2 cont. aduer. cap. 12. 1. Ioh. 2.

2. Thes. 2

all other naughtie men were inwrapped with the guilt of ſinne, and of there own deſtruction: yet thoſe men aboue al others, for theyr eminent wickednes, were properlie to be called the men of ſinne: and in reſpect of theyr heinous ſinne of ſlaying of ſoules, and the heauie ſentẽce abiding them for the ſame, they were peculiarlie to be called, the children of perdition and damnation.

This therefore beeing ſo, that the diſpleaſure of God, and his heauie hand hangeth more ouer the heads of Heriticks & Schiſmaticks, then ouer any other people in the world it is no ſmal daunger for a man to ioyne him ſelfe with them, eſpeciallie in

the

the act, wherein principallie they offend God: which is, in their aſſemblies, ſeruices, falſe teachings & prechings at which times God his curſe is like moſt abundantlie to deſcende vpon them, & vpō thoſe alſo that doe aſſiſt them. For as Saint *Paul* ſaith, *They are worthie of death, not only that doe euil, but they alſo which do conſent vnto them.* And that thou maiſt not excuſe thy ſelfe and ſay: *I am there in bodie, but I conſent not to them in heart* Saint *Iohn* expreſſeth farther, what it is to conſent vnto them, or to communicat with them in their workes, ſaying. *He that ſaieth as much as God ſpead them doth communicate (or participate) with them in their naughtie workes:*

Heretickes offend God moſt in their ſeruice.

Rom. 1.

A vaine excuſe of ſchiſmatickes confuted.

Ioh. 2.

which thing the Prophet Dauid knew wel, and therefore ſaid, that he would not ſo much as ſit downe with ſuch men, and obiecteth the contrarie fault to a wicked man, ſaying: *when thou ſaweſt a theefe thou waſt content to run with him*: Hee doth not accuſe him, you ſee, for ſtealing with him, and for keeping him companie, albeit he conſented not to his roberie. And Saint *Paul* commaunded Timothie, not to conſent to *Alexander* the heritick, but to auoid him Likwiſe, he commaunded the Romains not to conſent to other ſuch like fellows, but to decline or turne away from them.

Pſal. 25.

Pſal. 49.

2. Tim. 4.

Rom. 6.

Tit. 3.

Finallie, Saint *Pauls* words are general and plaine of al ſuch men,

men, when he saith. *Hereticum hominem deuita.* Auoid an hereticall man: he saieth not, (go to church with him) but beleeue him not, or cõsent not to him in thy hart. This is our interpretation foisted in, therby to bolster vp our own dissimulation, wherein wee presume farther, then wee shall be able one day to iustifie: As that foolish Prophet did, which being sent to preach in Schismaticall Samaria (but not to eat with them) ventured farther then his commission, and by perswasion did eate with one, who said himselfe to be as good a Prophet of God as the other (as the Protestantes doe say them selues to be good Catholicks,) but this venturous Prophet was slaine by

3. Reg. 13.

God for his labour. It is verie perilous to be amongſt the enimies of God. If *Lot* he had ſtayed but two houres longer in *Zodome*, hee had died with the reſt. The terrible death of all them which were in companie vvith thoſe three rebellious Schiſmatickes, *Chore*, *Dathan*, and *Abiron*, ought to moue vs much: of which number, it is to be thought, many were ſimple & ignorant mē, and had little part of the malice and naughtie meaning of theyr ring-leaders: but yet for companies ſake, all periſhed together. The which example, *S. Cyprian* applieth to our purpoſe, asking of vs, if theſe mē ſo periſhed for being onely in companie vvith thoſe Schiſmatikes? *Are not wee afraide*

Gen. 19.

The company of Hereſiks how dāgerous it is.

Cip. Epi. 76.

afraide to be much more punished (*saith hee*) *assisting and furthering* (*by our presence*) *hereticall oblations, prayers, sermons, and errours.*

A notable saying against our schismatiks.

S. Iohn the dearely beloued of our Sauiour, had as much cause to presume of his masters fauor, as we haue: & yet he durst not, so much as stay in the bath, to wash to gether with *Cerinthus* the heretick. For so he saith. *Let vs flee from hẽce, least the bath fall vpon vs in the which* Cerinthus *the enemie of truth is*. Marke, how he was not onlie affraide, least the bath would fal, but also least it should fal vpon him for keeping the other companie. What if anie Prince should haue willed Saint *Iohn* to haue come to *Cerinthus* his seruice, pray-

S. Iohn afraide of the company of an heretick.

Euse. lib. Cap. 22.

Note this supposition.

Nicep. lib. 3. Cap. 20.

prayer, and ſermons? If the hiſtories report that the Apoſtles & their Diſciples would not, ſo much as talke or reaſõ the matter with anie of the hereticks of their time, but fled their companie for feare, leaſt ſome part of their puniſhment, ſhould light vpon them: what wiſe mã, now, will dare to goe to their prayers, and aſſemblies? To conclud, I would wiſh euerie man to conſider the admonition of the Angel of God to Chriſtians talking of al wicked congregations vnder the name of Babilõ.

Apoc. 18.

And I hard an other voice frõ heauen, ſaying: goe out my people from her, to the end that you be not partakers of her ſinnes, and to the end you doe not receaue of her ſcourges:

be-

because her sins are come vp to heauen, and God hath now remembred her wickednesse. Marke how hee saith. *To the end that you do not receaue of her scourges.* And yet it is certaine, that the people of God did not consent in heart, to the wickednesse of this place, which they are bidden here to flee: but only were present there, & yet we see, how dangerous it was to them to be partakers of the punishment, if God of his goodnes had not remooued them out.

The sixth Reason.

THE SIXTH cause, why a catholicke may not come to church, is, because hee cannot 6. Dissimulation.

cannot come without dissimulation. The which in matters of conscience and religion, is treacherie to God Almightie, and a verie dangerous matter: For as the worthie father *Saint Ambrose* saith. *It may be lawfull somtimes in a menie matter to holde thy peace, but in gods cause, where there is danger in communicating with his enimies, to dissẽble only, is no small sin.* The reason whereof, is that sore saing of Christs own mouth. *He that is not with me is against me.* As though he had said. He that dissembleth, & knowing me & my cause to be oppressed, holdeth his peace, & defendeth me not, I will hould him in the number of mine enimies, that are against me. According to the

Ambro. lib. 2 Offi. Cap. 24.

Math. 22.

which

which rule of Chriſt, Saint *Iohn* (which wel knew the inward & ſecret meaning of Chriſt,) ſpeaking of certaine Noble men and Gentlemen of Iewrie. *The which did beleeue in Chriſt, and durſt not confeſſe him openly for feare of the Iewes:*) condemneth them of a great and damnable mortal ſinne againſt the firſt commandement, for the ſame: ſaying that by this act, they ſhewed that they loued the glorie of men, more than the glorie of God. By the which example, wee ſee, that we doe wilfully diſhonour God, and conſequētly commit damnable treaſon againſt him, when we doe for any feare or other temporall reſpect, diſſemble our faith, & hold our peace againſt our conſciences. Iohn. 12.

Diſſemblinge in Religion is Treaſon againſt God.

ces. The which thing S. *Paule* consídering, hee layeth downe vnto vs a generall rule. *Ore fit confessio ad salutem.* To be saued we must needs confesse our faith by mouth, or open speech: vpon the which words S. *Austen* saith. *We cannot be saued out of this wicked and malignant world, except we endeuouring to saue our neighbours (besides beleeuing) do also professe our faith by mouth, which wee beare in our hearts, the which faith of ours, we must prouide by Godlie and warie watchfulnesse, that it be not in any respect hurt or violated, by the craftie subtiltie of Heretiks.* Note his admonition, let it not be in any respect violated with craftie subtiltie. As for example, by causing a man to yeeld a little against

Rom. 10.

Aug. de. Fi. & sim. Cap. 1.

The subtiltie of Heretickes.

againſt his conſcience to goe once to the CHVRCH, to ſtay but alitle there, to haue ſeruice in his own houſe, or the like: In the which, if a man might ſay (as commonly they doe ſay in euil meats) that a litle, wil doe but alitle hurt, it were more tollerable. But ſeing the matter ſtādeth as it doth, in poiſōs whereof euerie litle dramme wilbe thy baine: No maruel though men ſhew thēſelues more ſcrupulos. Heare the iudgmēt of the whole clergie in the Primitiue church, and alleaged by *S. Ciprian* the Martyr of Chriſt. *Whereas the whole miſterie of faith, is vnderſtoode to conſiſt in the confeſſing of the name of Chriſt, hee that hath ſought falſe ſleights for excuſe ther-*

Cler. Rom. apud Cip. Epiſt. 31.

of, hath now denyed it, and he that wil seeme to haue fulfilled such statutes and lawes as are set forth against the ghospell, in so doing hee hath obeied them in very deed, forasmuch, as he would haue it seeme that he hath obeied them. Here you see now, all dissembling of our faith take̅, for denying our faith: and all seeming, to be condemned, for doing. The which that old valiant Champion of God *Eliazarus*, full well knew, when hee rather chose to die, then to seeme to eat a peece of flesh (albeit he did it not indeede) contrarie to the law of God. And the reaso̅ he giueth for it, is this: *It is not fit for our age to feine.* O good *Eliazarus*, if it were not fit for thy age to feine or dissemble

Who dissembleth his faith, denieth it.

2. Mach. 6.

in

in matters of religion, what ſhall we ſay for our age, wherein, for manie reſpectes, wee are more bound to confeſſe our Lord, and Maiſter, and his catholicke religion, than thou wert? For that wee haue receaued more benefits at his hands, and haue ſeene how hee confeſſed vs before his enimies and ours, and could not be brought by any feare, or torment to denie vs. But well, there will be wicked men, & diſſembling Chriſtians ſtill: yet notwithſtanding, Gods lawe muſt ſtand, ſet downe by CHRIST his owne mouth. *Hee that ſhall bluſh or be aſhamed of mee and my ſayings, of him ſhall the ſon of man be aſhamed, when hee ſhall come in his maieſtie, and in the maieſtie of* Luke. 11.

Bluſhing at Chriſts cauſe is damnable.

his Father, and of his holy Angels. He doth not only say, if we doe denie him: but if wee doe blush or be ashamed to confesse him: vvhich consideration made the Apostles, and other seruantes of Christ so peremptorily to proceed in confessing openly theyr faith, with what danger soeuer it were. And *Saint Paule* giueth a reason of it when hee saith. *Woe be vnto mee except I doe preach the Ghospell.* That is, except I confesse it, except I set it forth, what daunger bodilie soeuer come thereof. And in the Acts of the Apostles, the high Priestes and Magistrates commanded not the Apostles to be of their religion, nor yet to come to their seruice in their sinagogues, but onely to hold

2. Corin. 9.

Act. 4.

hold their peace. *And that they should not speake or teach any more in the name of Iesus.* But the Apostles vtterly denied to obey the commandement, & in the chapter following, beeing taken againe for not obeying, were asked in open iudgement by the Magistrates thus. *We commanded you straightly to teach no more in this name, and how chanceth it, that you haue filled all Ierusalem with this Doctrine.* *And* Peter *answered with the rest of the Apostles, we must rather obey God than men.* As who should saye, that if they should haue graunted to dissemble and not to speake openlie, they should haue denied God, in obeying men more than him. Act. 5.

What if the high Priestes and

Marke this ſuppoſitiõ & apply it to our time.

Magiſtrates ſhould haue ſaide vnto them: wel, we are content that you liue with your conſciences, ſo yon keepe it to your ſelues, and trouble not the ſtate, and ſo that you will, (for obedience ſake) ſometime come to our Sinagogues ſhewing your ſelues, conformable men to our proceedinges. Nay, what if they ſhould haue ſaide: ſome of you alſo, for outward ſhow, (keepeing alwaies your conſciences to your ſelues) muſt flee this odious name of chriſtians, & ſeeme to communicate now and then with vs, in our Sacrifices & Cerimonies: wee are content alſo that ſome of you ſhalbe our officers & Iuſtices of peace, Counſelours and the like: ſo that you

will

will ſometimes (for orders ſake) puniſh ſome of thoſe indiſcreet fellowes of your religion, which cannot be content to keep their conſciences to them ſelues: ſo you will alſo giue ſome prettie ſharpe charge in your circuets, ſeſſions, and aſſemblies, (alwaies keeping your conſciences to your ſelues) and if ſome of you alſo will ſometimes ſtep vp into the pulpet, and ſpeake three or foure earneſt words againſt this religion, it ſhall be verie gratefull vnto vs, eſpecially if you will affirme it with an oth which wee haue deuiſed for the ſame purpoſe: and this dooing, wee aſſure you, that you ſhall liue quietly to your owne conſciences, and wee ſhall account you

The manner of diſſembling Schiſmaticks liuelye expreſſed.

O damnable diſſembling: this is done by many in England.

Liuing to a mans owne conſcience, by leauing himſelfe no conſcience.

for good ſubiectes. If I ſay the Magiſtrates of Iewry at that time ſhould haue giuen to the Apoſtles and other Chriſtians this ſweet charme: doe you thinke that they could haue abidden to heare it all out, whoſe hearts did riſe and ſwell at two wordes only that they ſpoke, for the intreating of them to hold theyr peace? And yet manie a thouſand nowe in England, being as throughly perſwaded in hart of the truth of the Catholicke Religion, as the Apoſtles and other chriſtians at that time were of theirs, are content notwithſtanding to heare, diſgeſt, admit, and execute all, or moſt part of theſe thinges recited, contrarie to the ſaid religion. And yet beſides all

this,

this, (which is more to be wondred at) they are not ashamed to perswade themselues, that they shall one day come to that glory wherein the Apostles now are. But this is desperate presumption, and therefore we see what a iust cause this is, for a Catholike to refuse to come to the churches of the contrarie religion.

Desperate presumption.

The Seauenth Reason.

THE SEAVENTH Reason why a CATHOLICKE may not yeeld to come to the PROTESTANTS chnrches is, becauſe the ſeruice vvhich they vſe, is nought and dishonorable

Naughty ſeruice.

norable to God, & therfore, no mā can come to it, or heare it, or seeme to allow of it by his presence, without great offence to God. Neither is it sufficient to say (as commonly they vse to say to beguile simple people withall) that it is the Scripture, taken out of the Ghospels, Epistles, Psalmes, and the like. For by that argument, the Iewes seruice were good at this day, which is taken out of the olde Testament: and all hereticks seruice that euer was, seemed to be nothing but Scriptures. For, as Saint *Austen* in diuers places noteth, it was alwaies the fashion of heriticks to haue scripture in theyr mouth, and cleaue only to scriptures, and to refuse tradi-

Aug. to. 6. cont. Max. li. initio. & iter. vers. fi.

traditions as inuentions of men. And we read of the Arriã heretickes, how they were wont to sing psalmes in the streets of Constantinople, thereby to allure the people to them. And yet wee may not say, that their seruice was good: like as wee cannot say that the diuels talke was good with Christ, albeit it were decked with allegation of of scripture, and other sweete words. Although their seruice be ful of scripture, it is no good argument that it is therefore infallible good. For as S. *Ierome* saith all hereticks. *What soeuer they speake or think that they doe speake in the prayse of God, it is the howling of woolues, & the bellowing noyse of madd bullocks:* the rea-

Al hereticki vsant Scripture.

Matth. 4.

Heir. in ca. 4. & 8. Ose

reaſon whereof is that, which the ſcholler of the Apoſtles S. *Ignatius* ſaieth. *No man can call him good, or ſay he doth well, that doth mingle euil with good.* Wherfore ſaint *Auguſtine* ſaith of the *Donatiſtes*, ſchiſmatickes, & heretickes, of his time, that albeit they did ſound out *Alleluia* with as luſty a voice as the Catholicks did, and in manythinges elſe did agree in ſeruice with them (more than nowe the Proteſtantes doe with vs) yet their ſeruice was impious, and auailed them nothing. and a little after, vpon the wordes of God, vttered by the Prophet, ſaying. *In manie things they were with me, &c.* ſaint Auſten ſayeth thus, *God grant-eth that Heretickes in many thinges*

Ignat ep. 2.

Aug. in pſ. 54.

A litle euil marreth a great deal of good

are

are with him, as in Sacramentes, Ceremonies, and the like. But yet for all that they are not with mee (ſaith God) in all thinges. For in that they are in ſchiſme, they are not with mee in that they are in hereſie, they are not with me: and therefore for theſe fewe thinges, in the which they are not with me, thoſe other many thinges in the which they are with me, ſhall profit them nothing. In pſal. 54.

To come neerer to our purpoſe, their owne Apoſtle, and ſecond *Elias*, (as they call him) *Luther*, condemneth all their whole ſeruice, for the denying only of the Reall Preſence, ſaying. *The Sacramẽtaries do in vaine beleeue in God the Father, in God the Sonne, and in God the Holy Ghoſt, and in Chriſt our Sauiour: all this doth auaile*

Luthers opinion of our proteſtants ſruice e. Cop. dial 6. Cap. 5.

waile them nothing, seeing they doe deny this one Article, as false, of the Real Presence. *Whereas Christ doth say,* This is my Body. Loe here this Prophet with the same spirit wherwith he condemneth the Popes, he condemneth the Protestants, why should we beleeue him more in the one, than in the other?

VVhere in the Protestants seruice is euel in particular.

But nowe to shew wherein the Protestantes seruice is euill, it were sufficient to say, that it is deuised of them selues, and altogether different from al the seruice of Christendome besides, & therfore not to be receaued by catholicks: with whō they deale too childishly, when they say, their seruice differeth in nothing from the old Catholicke ser-

ſeruice, but onlie becauſe it is in Engliſh: thereby thinking to make the ſimple people, to haue the leſſe ſcruple to come to it. The which how falſe it is, it ſhal appeare by that which I ſhall ſay hereafter. I might alſo bring the opinion of all the hotter ſort of Proteſtants, called the Puritans, who in writings, ſermons, & priuate ſpeech, doe vtterly condemne the ſeruice which nowe Proteſtants haue, and thereupon doe refraine from it, as much as Catholickes. But I wil giue more particular reaſons, as followeth.

1. Deuiſed by them ſelues different from the reſt.

2. condemned by the Puritans.

Firſt the ſcripture is read there in falſe and ſhameleſſe tranſlations, containing manifeſt & wilful

3 Falſe tranſlations of Scripture.

full corruptions, to drawe it to their own purpoſes, as hath bin ſhewed in particular, by many learned men in their workes: & is like to bee (ſhortly) more plainly, by the grace of God. As for exáple, throughout the ſcripture, where Idols are forbidden, they tranſlate it Images, as in

1. Ioh. 5 saint *Iohn* they reade: *Children keepe your ſelues from Images.*

Whereas the ſcripture ſaieth, *Idoles.* And this is, to make ſimple men beleeue that Idols and Images are all one, which is abſurde. For then, where *Moyſes*

Gen. 1. 3. ſayeth: *That God made man according to his own Image.* We ſhould conſequently ſay God made mã according to his owne Idole. Againe, where in contrary maner

saint

saint *Paul* saieth. *That a couetous man maketh his money his Idole.* We should say, that hee maketh it his Image. The which howe foolish it is, euery man seeth, & it cannot stand with any sense of the Scripture. The like absurde translations they haue, in infinite other thinges, which I cannot stand to rehearse. Let some man read the latter end of the twelft chapter of the second booke of the *Machabees*, where hee shall see what labour their English translatour taketh to shift ouer the wordes of the scripture, which talke of oblations and praiers for the dead: and by that one place, let euery man iudge of his fidelitie in the rest: For I am sure, that if a boy

Ephes. 5.

2. Mach. 12.

See the Englishe Bible dedicated to K. Henry.

ſhould ſo corrupt *Tullies* Epiſtles, in tranſlating thē in a Grāmer ſchoole, he ſhould be breeched for his labour. The Scripture therefore being read there in falſe tranſlations, it muſt needs ſeeme to be falſe, which is blaſphemie againſt the Holy Ghoſt the indyter of them: ſo that by this it appeareth, that that part of their ſeruice which they pretend to be ſcripture, is no ſcripture, becauſe it is by the malice of the interpreter falſe, the which ſcripture cannot bee.

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4 Said by Lay-men.

Secondly, the ſeruice that chriſtians ought onelie to goe to, ſhould be ſaid, as alſo the ſacraments adminiſtred by Prieſts, & ſuch as haue receaued the ſacra-

Ig. ad Hier. Chryſ. lib. 3. & 6. de Sā-

ment of holy Orders, as all the generall Councels and Fathers of the church shew vnto vs, and *S. Paul* when hee saith. *That no man may take vnto him this honour, but he that is called as* Aaron *was.* Wherefore the same *Paule* aduiseth the Bishop *Timothy*, not to giue this dignity vnto any mā but vppon great consideration, saying. *Doe not lay thy hands rashly vpon any man.* But now that either all or the most part of Ministers of England, be meere lay men, and no Priestes, and consequentlye haue no authoritie in these things, it is euident for many causes: as well for that they haue not receiued the vnder orders, which they should haue done before Priesthood, (as appeareth

cerd. & hom. 60. Hier. ep. ad Heliod. & ep. 85. ad Eua. Amb. in Ephes. 4.

Heb. 5.

1. Tim. 5.

Con. 4 Car. Can. 6. & Conc. Laod. Can 24. Ignat. ep. ad Anti. Areop. cap. 3.

peareth by the ancient Councel of *Carthage*, (wherein *S. Augustine* was him ſelfe) and by all the Fathers both before and ſince, as alſo becauſe they are ordeyned by ſuch a Biſhop and Prieſt, as the Catholicke church hath put in that authoritie: which admitteth no man for Biſhop, which is not ordeyned by impoſition of three or two catholike Biſhops handes at the leaſt. Of all which thinges none are to be found amongſt the Proteſtants.

Can. Ap. 1. & 2. & 68.

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5 Falſehoode & blaſphemy in theyr ſeruice.

Thirdly, their ſeruice is nought, becauſe they haue diuers falſe, & blaſphemous thinges therein: & that which is yet worſe, they ſo place thoſe things, as they may ſeeme

ſeeme to the ſimple, to be verie Scripture. As for example, in the end of a certaine Geneua Pſalme, they pray to GOD to keepe them from Pope, Turke, and Papiſtrie, which is blaſphemous. Firſt, for ioyning the ſupreame Miniſter and Subſtitute of Chriſt, with the knowen and profeſſed enimie of Chriſt, and ſpeaking ſo contumelioullie of him, of whome all antiquitie in Chriſt his church hath thought, and ſpoken ſo reuerentlie, calling him. *The high Prieſt of the Church. The Biſhop of the vniuerſall church. The Paſtour of the church. The Iudge of matters of Faith. The repurgers of Hereſies. The examiner of all Biſhops cauſes. And finally the great Prieſt, in obeying whom, all*

In the end of their Geneua Pſalter.

Cip. de ſim. pre. & Chri. lib. 2. de Sa. Cip. Epſt. 46. Chri. li. 2. de ſa Inno. E. 93 apud Aug. & Leo. ep. 84. Sy. Alex. 4. apud Athan. Theod. lib. 2

Hist. Cap. 4. Cip. Epst. 55. *vnity consisteth, & by disobeying of whō, al Heresies and Schismes arise.*

Secondly, it is blasphemous, for that they pray to be deliuered from papistrie: meaning thereby, the catholicke and only true religion, by the which all men are to be saued.

Thirdly, because they sing it, & make other simple mē to sing it, in the beginning of Sermons, and otherwise: as though it were scripture it selfe, and one of *Dauids* Psalmes.

Lacke of necessary things which it should haue in it.

Fourthly, albeit the Protestāts seruice had not all this euill in it, as it hath: yet were it nought, because it hath not in it, those good things which christian seruice should haue: For seruice may be euill, as well for hauing

too

too litle, as for hauing too much. As the seruice of the *Arrians* was, forsinging glory to the Father, and not singing the same to the Sonne: & as if a man should recite his creed, and leaue out one article (as in effect the Protestants doe the article of descention into hell) all the whole creede were nought thereby. Nowe how manie thinges doe want in the Protestants seruice, which should be in christian seruice, it were too long in euerie point to rehearse: yet will I (for examples sake) name tvvo or three thinges. First therefore, they haue, lefte out the cheefest, and hyghest thinges of all, which is the blessed sacrifice of Christ his Bodie and Bloud ap-

Dion. Ariop. hier. cap. 3. Ign. ep. ad

Smyrn. Iust. dial. tripho. Tert. lib. 3. de orat. Au. lib. 20. cont. Faust cap. 23 Chryſ. hom. 17. ad Heb. Greg lib. 4. dial. cap. 57.

pointed by Chriſt, to be offered vp euerie day for thanks geuing to God, for obteining of grace and auoiding of al euil, and for the remiſſion of ſinnes both of quick & dead: as with one cõſent the fathers of the primitiue church doe affirme. The which Sacrifice being away, no Chriſtian ſeruice can be ſaid to be there: For ſo much as, for this cauſe were ordeined Prieſts, neither can there any be called Prieſt but in reſpect of this Sacrifice: Alſo in reſpect of this ſacrifice were chriſtian churches called temples, for this Sacrifice were made Aultars: for an Altar is the place of ſacrifice, euen as an armorie is the place where armour is. For this ſacrifice was

Hier. ep. 1 ad Heliod. Chryſ. lib. 2. de Sacerd.

Cyp. ep 54. & lib 1. ep. 2. Aug ſer. 252 de temp.

Optat. lib. 6. cont. Do at. Aug. in Pſal.

Prieſts

Prieſts apparel made: Veſtmẽts, ſenſors, Frankenſence, and the like, in the Prmaitiue church. Whereof al the fathers, Councels, and hiſtories doe ſpeak ſo much. 113.conc.2. & Poſid.in4. vit.Au.c.24.

The ſecond thing, which the proteſtants ſeruice leaueth out, is, no leſſe then ſix, of the ſeauen ſacraments, which the Catholicks ſeruice of God doth vſe (for as for their communion it can be no ſacrament as they do vſe it.) The cõmodity of which ſacraments, in the church Saint *Auguſtine* ſaith. *That it is greater, than can be expreſſed, & therefore the contempt of them is no leſſe than ſacriledg, becauſe (ſaith he) that cannot be contemned without impietie, without the help of which, no* Conc.flor.& conſt.ſeſſ.15. 6 Sacramẽts. Aug. lib. 19. cont.Fauſt. cap.11.& 16.

man

man can haue pietie. And for this cauſe in an other place he ſaith. *That the cõtemnours of viſible Sacraments, can by no meanes inuiſibly be ſãctified.* The third thing that the proteſtants ſeruice leaueth out, is, al the ceremonies of the catholick church, of the which the olde auncient Fathers & Councels doe ſay theſe three things. Firſt, that they are to be had in great reuerence, and to be contemned of no man. Secondly, that they are to be learned by tradition, and that many of them are receiued by the tradition of the Apoſtles. Laſtly that they which doe either condemne, deſpiſe, or wilfully omit theſe Ceremonies, are excommunicated. I might heere adde many

Aug ſup. lenit. que. 84.

Ceremonies.

Tertulia. de corona.
Ba.lib.de.ſp. 5.Cap. 27.
Epipha.hereſi.71.

Concil. trid. cap. 7. & 13
Cyp.Ep. 66.
Chri.ho. 41.
vide Aug. li. 2.Doct.Chr.

many other thinges, as leauing out prayers for the dead, (being as the Fathers holde) one of the cheefest functions of a Prist. Also for hauing their seruice in an other order and language, than the vniuersal Church vseth: but this is sufficient. For if they leaue out of their seruice, both Sacrifice, sacraments, and all ecclesiastical ceremonies I know not what good thing they haue left, besids a few bare words of scripture, euil translated, and worse applied, which they read there.

Cyp. ser. de ora. dom. Isodo. li. de. diu. off.

Concil. Tol. 4. Cap. 2. Bed. lib. Hist. Capit. 1.

In which authors you shall see in what tongue seruice was in their daies in all countries.

Seeing therfore their seruice is such, it is a sufficient cause to make al catholicks to auoid it.

THE

The Eight Reason.

8. Loosing the benefit of Catholicke religion.

THE eight reason of refusall which may now be yelded, why a catholick may not come to the protestants churches, is, becau e that by going thither he shal lose al the benefit of his owne relgion, neither shal he take any more commodity thereby, than if he were not of that religion at al. This is a very great, waighty, & most sufficient reason to be yelded by catholickes in England to their Princes for their refusal of comming to church, and such a one as being sufficiently conceaued by her maiestie, cannot but satisfie her highnes, and greatly drawe

draweher to compassion of the pittiful case of so manie thowsads of her louing subiects, who being, as I haue said catholickes in harts by going to protestants churches, must needes bee brought either to flat athisme, & that is to leaue of all conscięce, and to care for no religion at al. (as manie thousands seeme to be resolued to doe:) or els, to liue in continuall torment of mind, and almost desperation, considering that by theyr going to these churches, they loose vtterly al vse and practise of their owne religion, being held as schismatickes, and excommunicate persons of the same: and their case such, that if they should die in the same state, they were

A pittifull necessity,

were sure to receaue no part of benefit of that religion, no more than if they had bin protestãts. The which, what a danger it is, all true christian men doe both know and feare.

But yet, that the simpler sorte, may better vnderstand it, & the wiser, better consider of it: I will in particular repeate some of the aboue said damages.

The losse of participation of the sacrifice how great a losse.

First therefore a catholick, by going to the protestants churches, looseth all participation of that blessed Sacrifice, of the bodie and blood of oure Sauiour, appointed by the saide Sauiour (as I haue shewed before) to be offred vp daily in the oblatiõ of the Masse, for the commoditie of the whole world, quick & dead

and

and for that cause (as the godlie andlearned S. *Chrisostome* saith:) called the common sacrifice of the whole worlde. The which action of offering of this sacred hoste:) the Sonne of God to his Father,) is of such dignitie excellencie,and merite not onelie to the Priest, but also to the stāders by assisting him, as all the other good workes which a man can doe in his life, are not to be compared with it,seeing that the very angels of heauen doe come downe at that time, to adore after the CONSECRATION, that SACRED BODIE, and to offer the same vp with vs, to God the Father for the whole worlde. As all the holy Fathers of the Primatiue Church did both

Chri.ho. 47. in Epist.1. ad Cor.

The Angels presēt at the Elevation.

both beleeue and teach. Of the which, it ſhall be enough at this time, to alleadge one or two. S. Gregory therefore the firſt, ſaith thus: *What faithfull man can doubt but that in the very houre of immolation or Sacrifice, the Heauens doe open at the Prieſtes voice, and that the quires of Angels, bee preſent there, in that miſtery of Ieſus Chriſt?*

Gre. lib. 4. dial. Cap. 58

And Saint *Chriſoſtome*, handling the ſame ſaith. *At that time*, (the time of conſecratiō in the Maſſe) *The Angels ſtand by the Prieſt, & the vniuerſal orders of the celeſtiall powers, doe crie out, and the place nigh to the Aultar, is ful of quiers of Angels in the honour of him who is there ſacrificed.* And immediatly after, he telleth two viſions of holie men, whoſe eies were by

Chriſ. lib. 6. de ſacerdo.

Two viſions of the preſence of Angels at Maſſe.

by the power of God (as hee saieth) opened, & they in those visions saw the Angels presēt at the time of Consecration: and in another place, he yet more at large explicateth the same, saying: *At that time deare brother* (at the time of Consecration, & Eleuation) *not onely men doe giue out that dreadfull cry*, (saying We adore thee O Lord) &c. *but also the Angels doe bow their knees to our Lord, and Archangels doe beseech him: for they account that a fit time, hauing that sacred oblation in their fauour: and therefore as men are wont to moue Princes the more, if they beare Oliue bowes in theyr handes: (because by bearing that kinde of wood, they bring into the Princes mindes mercy and gentlenes:)*

Chri. ho. 3. cont. Anno.

A fit similitude of saint Chrisostome.

What playner testimony can there be then this.

dienes:) so the angels at that time, (holding out their handes, the verie selfe same body of our Lord) they doe intreate for all mankinde, as though they said: we doe intreate O Lord, for the men of the world, whō thou haste so loued, that for their saluation thou wast content to die, & on the Crosse, to breath out thine owne soule. For these men wee make supplication, for the which thou hast giuen thy owne blood: for these men we pray, for the which thou hast sacrificed this body of thine. If this be so, then the hearing of Masse, is not only worth the venturing of an hundred Markes, or sixe moneths imprisonment, but also of a hundred thousand liues, if a man could loose euery one for that cause sixe times: and an hū-

The hearing of a Masse how well worth a hundred markes.

dred

dred times miserable is that mã, which for any worldly respect doth deprive him self of so great a benefit, as the participation of this sacrifice is. Secondly, they loose by going to church, the fruite and grace of six sacramẽts: as the grace of Confirmation by the Bishop, whereby the Holie Ghost was giuen in the Primitiue church, (as *S. Luke* saith) & now in our time, as *Saint Ciprian* prooueth, are bestowed vpon vs by the same, the seuẽ gifts of the Holy Ghost, set out by *Esay* the Prophet in his eleauenth chapter. They loose also the grace of Priest-hood, so greatly commended by *S. Paule* to *Timothy*, whẽ he chargeth him so earnestly, not to neglect the said grace.

The losse of the grace of 6. Sacramẽts what a losse

Act. 8. & 19.

Cip. lib. de vnct. Chri.

Esay. 11.

2. Tim. 1.

Also the grace of Matrimonie, which *Saint Paule* so much extolleth, when he calleth this Sacrament, a great Sacrament. Also the grace of Extreame Vnction, which is so great, as *S. Iames* saieth, besides the healing many times of the body, it also remitteth the sicke mans sinnes: And so in like maner the grace of the other two Sacraments, of Pennance, and the Aultar: whereof I will say a word or two immediatlie. All these graces they loose, being cut off (by their going to the protestãtes churches) from these sacramentes, which are nothing els but conduits of grace. The which losse, of what valew it is, a man may gesse by that, which all Diuines with one ac-

Ephp. 5.

Iacob. 5.

The value of grace.

accord doe proue, that one drop of grace is more worth, than all the world esteemed in it selfe besides. Thirdly, they loose by going to church all the benefit of the keies of the Church, or of the authoritie of binding & loosing of sins, graunted by Christ to the gouernours of the same church: For the explication of the which, we must vnderstand, that Christ hauing newlie made the mariage betwixt his deare spouse and himselfe, (I meane the church:) and hauing nowe sealed the same, with his owne blood, & being enforced to depart frō the new married spouse of his, touching his visible presence for a time: he deuised how to shew vnto her, how greatlie

what the benefite of the keyes of the Church is.

he loued her, and to leaue some notable pledge and testimony of his singuler great affection towards her. The which he finallie resolued, could be by no meanes better expressed, than if he should leaue all his authoritie with her, the which hee had receaued of his father, with making publicke proclamation to all the world, that *whatsoeuer she should forgiue in earth, touching sin, the same should be forgiuẽ in heauen: and whatsoeuer sin the church shoulde reteine, or not forgiue in earth, the same should neuer be forgiuen in heauen.* And againe: *that with what authoritie God his Father sent him, with the same he sent her gouernours, the Apostles, and their successors.* And againe: *hee that*

Iohn. 20.

A proclamation of the tribunal for sin in earth.

Iohn. 6.
Mat. 18.

that should not heare and obey the Church, should be accounted as a Heathen and Publican. By the which speeches of Christ, our fore fathers haue alwaies vnderstood, that Christ gaue vnto the church a visible tribunall seate in earrh, for the forgiuing or retayning of sins, vnto the which all christians must resort by submission and humble confession of their sinnes, if they thinke euer to receaue forgiuenesse of the same at Christ his handes in heauē: for so we read, that in the Primitiue church they confessed their sins vnto the Apostles: of whome *S. Luke*. writeth thus. *Many of the faithfull came (to the Apostles) confessing and revealing their owne acts*. And foure hun-

Aug. ho. 49. et 50. & ho 41. ibid. Cip. lib. Ep. 2.

Amb. lib. 1. Cap. 2. de pre. & in ps. 38.

Atha. serm. cont. her.

Chrif. lib. 3. de sacer.

Hil. in Cap: 8 Mat.
Hie. in Cap. 18. Mat.

Actor. 19.

dred yeares after that, S. Auſten teſtifieth of his time, ſaying. Doe you ſuch Pennance, as is wont to be done in the Church, that the Church may pray for you. Let no man ſay, I doe it ſecretly, I doe it with God alone: God which hath to pardon mee, knoweth well how that I doe repent in my hart: What therefore, without cauſe was it ſaide (to the Prieſtes) that which you looſe in Earth, ſhall be looſed in Heauen? therefore in vaine were the keyes giuen to the Chnrch? And in another place againe, more neerely touching the humour of our men now a dayes, he ſaith. There are ſome which thinke it ſufficient for their ſaluation, if they doe confeſſe their ſinnes onely to God, to whome nothing is hidden, & to whō

Augſt. hom. 41.49.30. Cap.10.11.16 ex 50. hom.

Iohn. 20.

Aug.li.2. de Viſita. infir. Cap.4.

no

no mans conscience is vnknown. For they will not, or els they are asha-med, or els they disdaine to shewe themselues vnto the Priests: whome notwithstauding God (*by* Moyses *his law-giuer*) *did appoint to dis-cerne or iudge betweene leaprie & leaprie. But I would not that thou shouldest be deceaued with that opi-nion, in such sort, that thou should-est either by naughtie shame, or ob-stinate disdaine, refraine to con-fesse before the substitute, or Vice-gerent of our Lord: For whome our Lord did not disdaine to make his substitute, his iudgement muste thou be content also to stand to.*

Leu.13.14.

The necessi ty of confe. sion.

This benifit therefore of the keies of the church, and of re-ceauing remission of their sinnes by the same, (which catholicks doe

doe think to be the greateſt benifit of their religion) doe they looſe, that goe to the proteſtāts churches, beſides al the good inſtructions, wholſome counſails, & vertuous admonitions, which catholicks doe receaue in confeſſion, at their Ghoſtly Fathers hands, then the which things, they find nothing more forcible to bring them to good life: eſpecially, if they frequent it often, as all zealous catholicks in the world now doe.

The loſſe of not receauing the bleſſed Sacrament.

Fourthly, they looſe the infinite benefit of receauing the bleſſed ſacrament of the Aultar, (the pretious Bodie and Blood of Chriſt) being the food of our ſouls, and, as Chriſt ſaith: *The bread that came from Heauen*

Ioan. 6.

to giue life vnto the world. To the worthie eating of which heauenly bread, Christ promiseth infinite reward, saing. *He that eateth my flesh & drinketh my blood, hath life euerlasting, and I will raise him againe at the last day:* & againe: *He that eateth me, shall liue through me.* Vpon which promises of Christ, our forfathers of the primitiue church, haue alwaies most earnestly exhorted all men, to the often receauing of this blessed sacrament, alleaging innumerable commodities of the same, and prouing by experience, that the frequenting of this sacrament, is the cheefest meanes to come to all grace, zeale, feeling, and life in spiritual matters. And on the contrarie

Ibidem.

Vide Cirill. lib. 3. in Ioan. cap. 37. Basil. ad Cesar. patric. Amb. lib. 5. de Sacra. ca 4.

Chrisost. hom. 61. ad. pop. Antioch.

trarie part, that the abſteining from the ſame, is the right way to all ſpirituall miſerie, and for the ſoule of mã to wither away, drie vp, & ſtarue: euen as the plant doth, that lacketh moiſture. The which we ſee now by experience, in manie a thowſand, who for lack of food, of this bleſſed fountaine of grace, are as dead, in all ſpirituall cogitations, and deeds, as a ſtarued ſtake in the hedge, from bearing of flowers: and their mindes ſo ouergrowen with the rancke weeds of carnality, that there is no difference betwixt them, & a brute bullock: for, as much the one followeth his paſſions as the other. Whereby we ſee, what aloſſe it is, to depriue them ſelus from

The ſtate of a carnal man.

from the vſe of this ſacrament.

Fiftly, they looſe all the merit of their good deeds whatſoeuer. For as S. *Gregorie* ſaith, *Euen as none receaued their peny in the Goſpel, but they only which had labored within the compaſſe of the viniard: ſo no man ſhall receaue any reward, for any good-deed of his, except he haue done it, within the vnity of the church.* So that, if a mā ſhould doe neuer ſo many good deeds, giue neuer ſo many almes, nay, as *Saint Ciprian* proueth, if a man ſhould ſuffer neuer ſo manie things for Chriſt, yea death it ſelfe, yet if he were out of the vnitie of the catholicke church, he ſhal haue no reward therefore. And not only this, but if aman be in any mortall ſinne.

The loſſe of al merite for good workes.

Ma. 20.
Greg. lib. 35. Mor. Cap. 5.

Cip. de ſim. prel.
Chri. ho. 11. ad. Epheſ.

Vi.D. Tho 1.2.& omnes DD.15.qu. 89.

ſinne whatſoeuer, as long as he abideth in the ſame without repentance, & confeſſion, all diuines hold, that he loſeth the reward of al his good deeds. And the reaſon is, becauſe no work can be meritorious of it ſelfe, but only by reaſon of the grace frō whence it procedeth: but by euerie mortall ſin which a man committeth, he looſeth grace, and much more by going out of the vnitie of the church. And therefore, in ſuch men vntill they repent, there can be no hope of any reward, for any good worke which they ſhal do.

The loſſe of the communion of Saintes.

Sixthly, they looſe the benefit of communion of ſaints, which we proteſt to beleeue in our Creed. That is, they haue no

part

part of the ſacrifices, oblations, prayers, faſtings, almes, and other good works, done within the catholick church, which all other catholicks haue. Finallie they being cut off, and deuided from the vnitie of the other mẽbers, they take part of no influence, which commeth from the head of the body, that is, from Chriſt to the Church: no more, than a mans hand once cut off, doth take blood, noriſhment, ſpirit, or life, from the arme, from which it is now ſeperated, as moſt learnedly *Saint Auſten* doth diſcourſe. Wherefore they muſt needs wither away, and make drie wood for hell fier: and as good for them it were, in effect, to be of any other

Note this example.

Aug. epiſt 50. ad Bonifacium.

other religion, as of that, wherof they take not one iot of cõmodity. And to al these miseries they are driuen, onelie by going to the Protestants churches.

THE

The ninth Reason.

THE NINTH REASON which catholiks may yeeld for their refusall of going to the church, may be the example of all men, from the beginning, which haue had any care or conscience toward their owne religion: not onley good men, (of whome I haue giuen diuers examples before) but also all others, how falſe and erronious soeuer their religon were, yet did they alwaies procure to ſeperate themselues from them of the contrary religion, in the act of prayer: & from the Temples, Sinagogues, Churches, Oratories, and conuenticles of the same.

Examples of Infidels and Heretiekes.

Lact. li. 4. & 5. diu. inst.

Cur.Sec.de hist.Maho. Chro. Wolfan. Drisl.

same: so we read of the Gentiles which thought it to be a great sinne and polution, to enter into the Iewes Sinagogues, or christians churches. The like wee read also, of the Turkes at this day: so all Heretickes from the beginning, as soone as they had framed any new religion: eftsones they erected new Oratories to themselues, and refused to come to those of other religious, as the Arrians, Donatists, and the rest, had their churches and places of prayer distinct frō the Catholikes, whose churches they deteisted and auoyded, together with their doctrine. And so the Anabaptistes at this day, refuse to goe to the Lutherans church, & the Lutherans to the

Euf. lib. 3. & 4.
Aug. lib. de Vnit. Eccle. & lib. 2. con. Fetil.

Trinita

Triniteries: In likewise the Puritanes of our time in England, refuse to come to the Protestants churches: and the Protestants in other countries, do vtterlye denie to present themselues to catholicke churches, aleadging their consciences for the same, and affirming it to be damned hipocrisie in them, that for feare, or for any other temporall respect, doe yeeld to doe the same against their faith and conscience. Whereby it appeareth, that they goe quite against their own doctrine and example in England, which obiect the same to catholickes as disobedience, obstinacie, and rebellious dealing, which in other countries they themselues both teach

The Protestants are recusantes also in other countries.

& practiſe. I will for more manifeſtation of this matter, put downe here the verie wordes of one of them, tranſlated out of French, and printed in England and dedicated to the Lord Treaſurour, by *Iohn Brooke*: the Authours name is *Iohn Gardiner*, a Proteſtant, who in his Catechiſme, or as he calleth it, confeſſion of his faith, maketh it a great hainous ſinne, for Proteſtants to preſent themſelues to our Catholike churches, which he (according to their blaſphemous ſpirit) calleth Idolatours. His wordes are theſe.

Anno. Dom. 1578.

fo. 86.

I beleeue and confeſſe, that it is not lawfull for any Chriſtian to be aſſiſtant, neyther in ſpirit nor bodie, at the Sacrifices of Idolatours, nor alſo

also to enter into their Temples, whilst they are dooing their Idolatries and sacrifices, except it be to rebuke them, in shewing them their abuses, and to teach them the truth, as the Holy Apostles aad Prophets haue done, and not for to dissemble ws hipocrites: for if the body be a creature of God, (as it is) as the soule is the temple of the holy ghost, and member of the misticall bodie of Christ: and if it must one day rise againe, and possesse the eternall life with the soule: It must also necessarily be, that it be altogether giuen vnto the seruice of God in this world, with the soule and spirit, otherwise they cannot be ioyned together after the generall resurrection but being seperated, the one should be in heauen with God, who

be loued, and the other in hell, with the diuell whom he ſerued, the which is an impoſſible thing: Therefore I ſay, all thoſe diſſimulations to be a very renouncing of Chriſt, and of his Ghoſpell: and in like manner, I beleeue and confeſſe that all thoſe feined and falſe ſhewes, by which, the verite of the Ghoſpell is hidden, and the word of God deſpiſed, or by which the ignorant and Infidell is confirmed in his errour, or by which the weake is offended, are not of God, but of Sathan, altogether contrary to the truth of the word: therfore, we muſt not halt of both ſides, but goe vprightly before that great God, which ſeeth, beholdeth, and knoweth all thinges, euen before they are begunne.

Loe here wee ſee the ſentence

of

of their Doctours to the contrarie, who presse vs so much to go to their churches, against our consciences. If errour find such zeale, what zeale ought truth to haue? If these fellowes, each of thē, for the defence of their priuate & fond fancies, be content most willingly to aduenture any danger or extreamitie whatsoeuer, rather than to come to the true Catholicke Church, wherin they were borne, and to the which in Baptisme they swore obedience: whie should such blame be laid vpon vs, for standing in defence of our consciences, and for refusing to goe to their churches, wherin we were neither borne nor bred vp, nor euer perswaded that they had a-

we not borne nor bred vp in the Protestants church.

ny truth or holineſſe in them? This reaſon only, may ſuffice any reaſonable man, eſpeciallie the Proteſtant, except hee will miſlike with his owne doctrine, which condemneth mee of Hipocriſie, diſſimulation, and renouncing of Chriſt, & his ghoſpell, if I preſent but my onely bodie, to the churches of them, whoſe religiō I am not perſwaded to be true: the which ſaying of his in a ſenſe hath good reaſō: albeit the wordes & meaning be wicked. For if there be no man, eyther ſo fooliſh, or impious in the worlde, but muſt needes thinke that one only religion amongſt Chriſtians is true, and all other falſe: And if euerie man which hath anie Religion,

One only Religion true & al other falſe

and

and is resolued therein, must needes presuppose this onelie truth, to be in his own religion: Then it followeth necessarily, that he must likewise perswade him selfe, that al other religions besids his own, are false and erronious, and consequently all assemblies, conuenticles, and publike acts of the same, to be wicked, damnable, dishonorable to God, contumelious to Christ, and therefore to his conscience (which thinketh so) detestable. Now then suppose the case thus.

Note this case.

I know in England certaine places, where, at certaine times and daies, assemblies are made, by certaine men, in shew, to honour and commend, but in my co-

conceit, to dishonor, dispraise, & impugne, the maiestie of my most dread souereigne Ladie the Queene: And I am inuited thither to heare the same, by my parents, kinsmen, and acquaintance: nay, I am enforsed thither by the greatest authoritie, that vnder her maiestie may commaund me: tel me now: If I should goe thither vnder any pretence whatsoeur, of gratefiing my frends, or by commaundemēt of any her inferior powers · can her maiestie take it wel, or accounte of me, better than of a traiterous catiue, for yeldinge my selfe, to stay there, to here them: to countenance their doings with my presence: to hould my peace when they

speake

ſpeake euill of her : to hould my hands whiles they ſlaunder her : and finaly , to ſay nothing whiles they induce other men to forſake her, & her cauſe? & if her Maieſtie , or any other Prince in the World, could not beare at their ſubiects hãds, any ſuch diſſimulation, trecherie, or treaſon: how muchleſſe ſhal the omnipotent Maieſtie of God, (who requireth and deſerueth, much more exact ſeruice at our hands,) beare this diſſimulation, and traiterous dealing of ours, if we be content, for temporall reſpects, and for ſatiſfaction of any mortal power, leſſe then him ſelfe, to preſente our ſelues to ſuch places & aſſemblies, where we ſhal here his Maieſtie diſhonored,

A Verie certaine conſequent.

Three things that a man must heare at Church.

nored, his Sonne slaundered, his holy woord falsified, his church impugned, his Saints and Martyrs discredited, his Bishops and Pastous reuiled: & al the whole eclesiastical Hierarchy rent, broken, disseuered, and turned vpsidown: aud his people (purched with his blood, aud dearer vnto him, then his own life,) excited and sturred vp against him & his ministers: and by sweet words, and gay benedictions, flocked away to the slaughter house of heresie? What noble man in the world could take it wel, if he should see his frend, and much more his sonne, in the companie of his professed Enimie, at such time principallie, as hee knoweth, that his enimie abuseth

Rom. 16.

Auerie fit comparison.

seth him in speach, and seeketh most, his discredite & dishonor: but especiallie, if he should see him come in open assemblie of the world, to the barre, against him, in companie with his aduersarie, when his said aduersarie commeth of set purpose to deface him, (as heretickes to their churches and pulpets to dishonor God,) I Ihink (I say) he could hardly beare it. And shal such disdaine be taken by a mortal man, for a litle iniury & discourtesie shewed: and shall not the iustice of God, be reuenged vpon our trecherie and dissimulation in his cause?

If I giue my seruant but fortie shillings a yeare, yet, I thinke him bound to defend me in all

An example to confound vs.

points

points & cauſes, to be friend to my friends enimie to my aduerſaries, to vphold my credit, mainteine my honour, to reſiſt my detractors, & to reuẽge himſelfe vpon my euilwillers: and if he can be content to hould his peace, hearing me euil ſpokẽ of, & to put vp my ſlander without opening his mouth: I will accoũt him vnworthy to wear my cloth. how much more inexcuſable ſhall we be at the dreadfull day of iudgment, if we, receauing at our Lord & maiſters hands, ſuch extraordinarie pay for our ſeruice in this life, and expecting further and aboue this, all that himſelfe is worth, for the eternitie of the life to come: his kingdome, his glorie and his euerlaſting

The gret pay in God his ſeruice.

uerlaſting ioy, with his riches & treaſures vnſpeakable, that neither eare euer hard nor eie ſaw, nor hart of man cõceaued, how great they are: how excuſles (I ſay) ſhal we be, at that terrible reknoning day, and how confoũded, by the examples of ſeruants in this life, (ſo zealous for their maiſters, vpon ſo ſmal wages) if we not with ſtanding all our rewards both preſent & to come, ſhalbe yet key-could in our maiſter his ſeruice, preſent at his iniuries, and ſilent at his ſlaunders? 1. Cor. 2.

An anſwere to an obiection.

Neyther ſufficeth it to ſay; that theſe ſuppoſitions are falſe, and that there are not ſuch thinges committed againſt God, at the Proteſtants churches and ſeruices,

uices: for how ſoeuer that be (whereof I diſpute not now) yet I being in my heart of an other religion, muſt needes thinke not only them, but alſo all other religions whatſoeuer to commit the ſame, as I know, they doe alſo thinke of mine. Wherefore how good and holie ſoeuer they were, yea if they were Angels, yet ſhould I be condemned for going amongſt them: for that in my ſight, iudgment, and conſcience, (by which onlie I muſt be iudged) they muſt needs ſeeme enimies to God, being of the contrarie religion. By this it may appeare, how greuoſly they ſinne daily in England, & cauſe other to ſinne with them, which compell men by terrour, to doe

Heinous ſin to enforce an other man to do againſt his conſcience.

acts

acts of religion against their cō-
sciēces: as to take oaths, receiue
sacraments, goe to churches, &
the like: which being done, (as
I haue said) with repugnant con-
sciences, is horrible mortall sin,
(as hath bin alreadie prooued)
and consequentlie, damnable
both to the doers, and to the en-
forcers thereof. the which I be-
seech GOD to giue his grace,
both to the one and the other
part, dutifully to consider: that
either these may leaue off to en-
force, or those learne to sustaine
as they ought, their inforcemēt.

And thus now wee may see
what great and weighty reasons
the Catholickes haue, to lay for
their refusall of comming to the
churches of Protestantes. The

Conclusion drawen out of the premises.

which if they were well conceiued by the Prince and Magistates, it is not likly, that they would presse them to the yealding to such inconueniences against the health of their owne souls: but if they shuld, yet ought the other, to beare any pressure whatsoeuer, rather than to fall into far worse dangers. And of this that I haue saide here before there may be gathered theise conclusions following, not vnnecessary to be noted, for better perspicuities sake to the vnlearned.

The first conclusion.

First, it followeth of the premises, that this going to the protestants churches, is forbidden not only by the positiue laws of the Church, dispensable by the

Church

Church againe: but also by Gods law, & the law of Nature, as the consideration of moste of the reasõs doth declare. For albeit, it be prohibited by the church, yet not only by the Church: seing that a thing may be prohibited by the canons of the church (for more plaine explications sake,) which was forbiden before by the law both of nature & of God also: as adulterie, violence, simonie, and the like. Euen so, albeit going to heretical assemblies be prohibited by the Church: yet because it hath in it, or necessaryly annexed to it, diuers things which are prohibited by the law of God & Nature, (as perill of infection, Scandal, denying of our faith when it is made a signe

diſtinctiue, or commaundemēt, diſſembling in Gods cauſe, honoring Gods enimies, diſhonoring the catholick Church, and the like,) therfore the whole act of going to church, is ſaide to be prohibited alſo. *Iure diuino et naturali*. That is, by the law of God and Nature. And hereof it foloweth, that no power vpon earth canne diſpence with the ſame. Wherefore, that which hath bene giuen out (as is ſaid by ſome great mē) that the Pope by his letters to her Maieſtie, did offer to confirme the ſeruice of England, vpon condition that the title of ſupremacie might be reſtored him again, is impoſſible to be ſo: ſo that, if any ſuch letters came to her maieſties hāds, they

Notable de thīe

they muſt needs be fained and falſe.

Secondly, it foloweth of the premiſſes, that this going to church is not only vnlawfull, *Ratione Scandali:* by reaſon of Scandall, (as ſome will haue it:) For albeit Scandall be one reaſon, why it is vnlawful, & that in ſuch ſort, as is almoſte impoſſible to be auoided: yet you ſee, that I haue giuen diuers other cauſes beſides Scandall, vvhich make it vnlawfull. Whereof it foloweth, that a man can not goe to their churches, albeit he might goe in ſuch ſecrete manner, or otherwiſe haue their ſeruice in his houſe ſo priuily, as no ſcandal ſhould follow thereof, or any man know thereof, (which

Thez. Concluſion.

is notwithstanding impossible to do) but if it could be, yet were the thing vnlawful, especially for the .1.4.5.6.7. reasons before alledged.

The 3 conclusion.

Thirdlie, it foloweth, that a mā may not goe to church vnder any vaine pretence, as, pretending that he goeth only for obedience, & not for any liking he hath to their seruice: yea although he should protest the same openly. For that protestation should rather agrauate than diminish the sin. Seeing by this protestatiō, he should testifie vnto the whole world, that he did athing against his cōscience. As if aman should protest, that he did thinke that to rayle against the Pope, at Pouls Crosse, were nought

A protestatiō wil not serue.

nought, & yet for obeidiēc sake, (being so commaunded) would do it. The which was Pilats case, who protested first, that he thought Christ innocent, and therefore sought to deliuer him: but in the end (fearing the displeasure of the Iewes, and their complaint to the Emperour) washed his hands & so condemned him thinking by that protestation to haue washed off the sin and to haue layd it on the Iewes necks, which compelled him thereto. But (I think) by this time he hath felt, that he was deceaued. For when a thing in it selfe is naught, no protestation can make it lawfull, but rather maketh the doing of it a greater offence, by adding to the vn-

Math. 27.

Pilats Case

lawfullnes of the thing the repugnãce of the doers conſcięce.

Marke this obiection, of going to the materiall church

But you wil perhapps ſay: to go to the materiall church, is not a thing euil of it ſelfe. I anſwere and graunt that it is true. But you muſt not ſingle out the matter ſo. For in this one action of going to church, there be many things conteined, whereof the whole action is compoũded. As for example, there is the materiall church: the poſſeſſion of the ſame by the enimie of the Catholick religion: the ſeruice and ſermons in reproofe of the ſame Religion: the dayes and houres appointed for the ſame: the bell ringing, and publiklie calling all men thither: the Princes commandement for the Catholickes

How many things cõtayned in going to Church.

tholickes to goe to the same: the end of the COMMANDEMENT in generall, that they, by goeing, should praie with them, allow of their seruice, & by their presence honour it. Then is there the perill of infection: the scandall whereby I offend other mens consciences: and perhaps bring diuers others to be corrupted by my meanes: the dishonouring of Gods cause: the honouring of his enimies cause: hearing God blasphemed, and holding my peace: Semblable there is the conscience of the catholick, that thinketh he doth nought: the explicatiō of the church, that it is not lawful: the mater now in trial: & the vnlawfulnes of it, defēded both

by

by word and writings of learned men, and by imprisonment of many other: the controuersie now knowen to al the world, & many thousand mens eies fixed vpon them, that are called in question for it: the Protestant, where as he esteemed nothing of going to church before, yet nowe so desirous to obteine it that he thinkeh the yealding in that one point, to be a sufficient yealding to al his desires: the which thing on the other side, is so detested of the true Catholicks, that, whosoeuer yealdeth to this, they thinke him a flat Schismatick, and so abhorre him And by this means the matter is made a signe distinctiue betwixt religion & religion: whereof a-

gaine

gaine it foloweth, that if the thing were muchles thā it is, (as for example, the holding vp of a finger) yet becauſe it is made *Teſſera*, a marke, token, or ſigne, of yealding to their proceedings in religion, it were vtterly vnlawful. As if amā ſhould but lift vp a ſtraw to the deuil in token of obediene, it were as much, as if he did, word by word, denie his creed. Theſe points, & many moe that might be thought of, being put to gether, aud one ētier action made of them, the queſtion is, whether this entire action of going to church, with theſe annexes, be of it ſelfe vnlawful or no? and euerie wiſemā wil thinke it is. Neither, if you ſould by ſome deuiſe, pluck frō this

Note this ſimilitude.

this action one or two of these things, must we think that by & by the action were lawfull. As for example, if by a protestation you could signifie that your mind were not in going thither, to consent to their seruice: as also, that the Princes mind to you in particular, were only that you should go for temporal obediēce sake, yet were not by this al the matter amended. For If a peece of meat were venomous for ten causes concurring to gether, if you should take away two of them, and so eat it, you might for al that be poisoned therwith.

In what sort man may go to Church. with 4. qualifications

One only thing there is, which as the diuines iudge, might make going to church lawful: which is, if a mā did go thither for some meere

particuliar, knowne, temporall busines: as to beare the sword before the Prince to the chapel: to consult of matters of war, at Poules by the Princes appointment: albeit it were in the time of seruice, & the like: but here is to be noted, that I saie first, for mere temporal busines. For if a mã should go partly for seruice, & partlie for temporal busines, as to talk with the church-wardẽs in the church after seruice, it wil not serue. Secondlie I say for particular temporal busines. It is not enough for the Prince to say in general I wil haue you goe only for obedience. which is a temporal respect, without assigning any particular busines to be done. For that was the saiing

The 1. qualification.

The 2. Qualification.

ing of al Princes to the Martyrs in the primitiue Church, that they would haue them cõforme themselues in exteriour actions, to other men: and that for obedience sake, howsoeuer they meãt inwardly. Thirdly I say for some knowen busines: for if the busines were not knowen, men might thinke that they went of conscience to seruice: & therefore to take away this scandal, they ought to protest, for what busines they goe. To these three qualifications, adde this fourth, which is that a man that should thus go might not giue any signe of reuerence or honour to their seruice: as by kneeling, puting of his hat, or the like, more than he would doe, if the seruice were not

The 3. Qualification.

The 4. Qualification.

not there. And that it is lawfull to goe to any Church of theirs obseruing these foure points it is euident. For this is as much to say, as not to goe to church at al: seing he goeth in this case, to their meere materiall church, that is, to that material house or building, which is their Church neither goeth hee to it as to a church but as to a house to doe his businesin. And this was the case of Naaman the Sirian, who being vpon a sodaine conuerted from Idolatry, promised, that he would neuer sacrifice or offer more to Idoles: howbeit, because his office was to stay vp the king of Syria with his hands when he wēt to adore the Idoles in the temple of Remuō, & because

4. Reg. 5.

The case of Naaman Sirus

muſe he could not doe that, ex-
cept he bowed himſelfe downe,
whē the king bowed down, who
vſed to leane vpon him: for this
cauſe he deſired the prophet E-
lizeus, to pray to God for him,
that it might be pardoned him: &
the Prophet anſwered him, de-
part in peace. Which words can
import no more, but a granting
to his requeſt: which was, to
pray to God that he would par-
don him, if he went ſo to church
or at the vttermoſt (as ſome will
enforce it) a tolleratiō with him,
being yet a proſilite or a newe-
gotten man, to do this temporal
ſeruice vnto his king:) for he
went not vpon commaundemēt
to ſhew his religion, as our men
doe) eſpecialy it being in ſuch a-

countrie

countrie, as no ſcandall could follow therof, & that many things are tollerated with nouices, which afterwards are taken away, it appeareth by *Saint Paul*, who circúciſed Timothy for ſatiſfying the weake Iewes, & yet afterward he condemned in all men all circumciſion. Neither maketh it matter although hee ſay: *Si adorauero in templo Remnon, adorante Rege in eodem loco, vt ignoſcat mihi Dominus pro hac re.* That is: If I ſhall adore in the temple Remnon, when the king doth adore in the ſame place, that GOD will pardon mee for this thing. As though he ſhould aske pardon for to adore the Idols with the King. This kinde of ſpeech (I ſay) importeth nothing:

Act. 19.

Gal. 5.

Adoring is taken in the ſcripture for bowing down.

thing: For neither doth he aske pardon to cõmit Idolatry thereby, ſeeing immediatly before he ſaied, that he would neuer commit it more: nor if he had asked ſuch leaue, could the Prophet haue licenſed him, or would god haue pardoned him: but his meaning was onely, to haue pardon for his ſeruing the King in that place, and bowing downe with him, for the better ſtaying of him vp, when he did adore. For the ſame word which wee tranſlate here *adore*, doth both in Hebrew, Greeke, and Latine, ſignifie oftentimes onelie bowing downe, without any diuine adoration. As when *Iacob* adored his brother *Eſau* ſeauen times, that is, bowed down to him ſeauen

Gen 33.

uen times: and *Dauid* adored *Ionathas* King *Saule* his Son three times. *Abigale* also adored *Dauid* twise. And the like in other places of Scripture, where adoring, is taken for bowing downe only, without any diuine adoration at all, as heere it is in this place. 1. Reg. 20. 1. Reg. 25.

The 4. Conclusion.

Fourthly, and lastly, it foloweth of that which is spoken before, that seeing his going to church is so forbidden by Gods law (as it is,) and hath so many great inconueniences in it, as hath bin shewed that a man may not yeeld, in any other little point in the same: as for example, to come to church once a yeare, to haue seruice in his house, to shew himselfe present

at a peece of ſeruice, or the like for moſt certaine it is, that if all be not lawfull, then no part of it is lawfull. And Chriſt ſaieth: Mat. 5. *that he will not haue one iot of his law to be paſt ouer vnkept, & whoſoeuer ſhall breake one of the leaſt of his Commaundements, ſhall haue leaſt part in the kingdome of Heauē.* The which words of Chriſt, Iacob. 2. *S. Iames* explicating, ſaith: *Hee that keepeth all the whole law, and doth offend but in one thing onely, yet is he guiltie in all the reſt.* And Apoc. 2. Chriſt himſelfe in the *Apocalips*, commendeth much the Angell of *Epheſus*, for his good workes, labour, patience, and for manie things beſides, there recited: but yet, for being imperfect in ſome Mat. 5. thinges, (contrarie to the wil of Chriſt,

Christ, which would haue vs perfect,) hee is commaunded to repent quickly, vnder the paine of loosing his candlestick, that is, of loosing his vocation & his place in the booke of life: so vnspotted will God haue our seruice to be. In prefiguration, whereof al Sacrifices of the old Testament, were commaunded to be of vnspotted creatures, of one colour, of one age, without maime or deformitie, whereby is signified, that God accepteth no partition, no maime in our seruice, but either all or none must be his: for a little leauen sowreth a great deale of dow, and a small spot disfigureth a faire garment. Which S. *Paule* vrgeth farre, by the example of Christ,

God wil haue vs perfect.

Leui. 3.
Num. 28.
Ezech. 43.

1. Cor. 5.

Coloſ. 1. when he ſaith. *That Chriſt died for vs, to the end wee ſhould exhibit our ſelues holy, and vnſpotted, and irreprehenſible in his ſight.* As though he ſhuld ſay: Chriſt ſpared nothing, no not his own life for vs, that by his example, wee might be prouoked to giue our ſelues wholly to him & his ſeruice, vvithout limitation or reſeruation at all, & thereby ſhew our ſelues vnſpotted ſeruants, & irreprehenſible: Which thing the noble champion of Chriſt *S. Baſile* wel conſidered, when being required by the Emperours lifetenant, to conforme himſelfe in ſome ſmall thinges to the Emperours requeſt, & therby purchaſe quietneſſe to the vvhole church, rather than by obſtina-

The noble courage of S. Baſile.

Theo. lib. 4. Cap. 17.

cie

eie (as he tearmed it) to exaſperate thinges worſe: hee anſwered, that perſwation to be fit for children, and not for him: vvho was readie to ſuffer any kinde of death or torment, rather than to betraie anie one ſillable of Gods diuine truth: adding farther, that he eſteemed much, & deſired the Emperours friendſhip if it might be ioyned vvith godlineſſe: but if not, hee muſt needes contemne it, as pernitious: So reſolute ſeruantes had God in thoſe daies, and the like deſireth to haue now.

vve may not procure other to ſay falſly for vs.

Hereof alſo foloweth an other thing which I had almoſt paſſed ouer vntouched, that a catholike may not procure any other to affirme or ſweare for him falſlie,

ſlie, that hee hath bin at church, receaued the communion, or the like: nor accept the ſame, if anie would offer ſuch ſeruice: but if others did it, vvithout his procuremẽt, he may hold his peace, and vſe their ſinne to his owne quietnes, except ſcandall ſhould enſue thereof, and then were he bound to diſcloſe the truth: For as I haue noted before out of S. *Cipriã*, he which ſeeketh ſleights in excuſe of his faith, denieth the ſame, and the ſeeming to obey lawes made and publiſhed againſt true religion, is taken by God for obeying indeed, and ſo puniſhed for the fact it ſelfe. The which moſt worthy & excellent ſaying of Chriſt his holy martyr, God graunt wee may

In Ep. cler. rom. apud. Cip. Epi. 31.

all

all well beare in minde, and execute, as Gods cause and glorie shall require: especially those, which are by peculiar prerogatiue, called to the publike triall of the same. Whom God of his mercy so strengthen vvith his grace, as his holy name may be glorified in them, and their persecutors mollified by their constant, milde, & sober behauiour.

And thus (my deare good friend) I make an end of the first point, which I promised to handle, cõcerning the reasõs which Catholicks haue, to stand in the refusall, of going to the Church against their consciences: hauing said muchles, then might be said in this matter, and yet more, thã I purposed at the beginning, but

The Conclusion of the 1. part.

I am to craue moſte earneſtly at your hands, and of all them that ſhall chaunce to ſee this treatiſe, to haue charitable conſideration of my great haſte in writing of the ſame, which was ſuch as I had not time to ſuruew, or read any part of it, ouer again: wherfore if any thing be in it, whereby you may be edified, or anie way inſtructed: I am glad, & to Gods glorie onely be it: If not yet ſurely my meaning was good and to no mans offence: onelie coueting here by to giue ſome ſatiſfaction to them in England, eſpecially to her Maieſtie, and the right Honourable her Coũſell, touching the principles which Catholickes haue, to refuſe that conformitie, which is

The firſt part of the authors meaning.

demaunded

demaunded at their handes; the which as I haue prooued, they can not admitte, (remayning in Conscience of the contrarie religion) without euident daunger of their own Soules. Where of, if her Maiestie, and their Honours may in time be made capable: then howsoeuer things passe otherwise, yet shal catholicks retaine still, their deserued opinion, of honest and trew subiects, which they most desire, & the displeasure taken against them, for this refusal, be diminished, when it shalbe manifest, that the same proceedeth not of wil, but of conscience, & iudgment in religion, which is not in an honest mans hands to frame at his own pleasure.

Moreouer

The second part of the authors meaning.

Moreuer, my meaning was to giue some informatiõ, touching the qualitie of this sin of going to the church of a contrarie religion, and his circumstances, for thẽ, that either remained doubtful in the same, or not rightly perswaded. Of the which two effects if any one follow, I shalbe most glad: if not, yet I serue (as I trust) such a maister as rewardeth the affect as wel as the effect, and the will no lesse than the worke it selfe. Wherfore, to his holie handes I commit the whole: assuring my selfe, that, as this cause of his catholicke church, importeth him more, thã it doth vs: so his peculiar care of the same farre surmounteth any care of man, and therfore what

soeuer

soeuer shall become of this, or any other labour taken for the same: yet he will neuer cease to raise vp men, for the defence of it, against all enimies to the worlds end.

To the Reader touching the omission of the second and third part, promised at the beginning.

THE VVRITER OF THIS Treatise, hauing ended this first part, and being well entred into the second, was partly by euil disposition of body, and partlie by other sodaine businesse falling vppon him, enforced to leaue the place, wherin he wrote this. Whereupon the messenger hasting away in-

to England, and the other not a-ble, as he desired, so speedely to dispatch him with the whole: was content to impart to him, for his friend, this which he had en-ded, promising hereafter, (if his health and leasure should per-mit him) to finish also the other two parts, & in the one of them, to shew, how the onlie way, which Catholiks haue of reme-dy or easment in these their af-flictions is instant and feruent prayer to almightie God, & hū-ble recourse vnto the good na-ture, mercy, & wisdome, of the Queenes most excellent Maie-stie: confuting, and vtterly con-demning the custom of al here-tickes, & sectaries of our time, which in euery countrie where, they

The contents of the 2. part of this Tre-tise promi-sed.

Luther. in asserti. art. dam. in Bull.

they are contraried, ſeeke to disturb, and moleſt by rebellio, their Lords & Princes, teaching the ſame to be lawfull: the one of them ſaying: that Chriſtians are bound to no Princes lawes, and therefore it is lawfull for the ſubiects to riſe againſt their Princes and puniſh them at their pleaſure, if they rule amiſſe: and the other, that howſoeuer the prince ruleth well or euil, yet his laws bind not the ſubiects to obey in conſcience, but only for feare of temporal puniſhment: ſo that if the ſubiect were of abilite to reſiſt his Prince, he might without ſinne doe the ſame. Which erronious & ſeditious doctrines, the Catholick Church, hath alwais condemned, and taught her chil-

Leon. 10. & Wicklif. Cõ. Conſtant. Seſſ. 8. & li. 4. trialo. cap. 23. Caluin. lib. 4. inſt. ca. 10. ¶. 5.

Vide.

childrē, that how hardly soeuer their Prince should deale with thē: yet are they boūd to beare it patiently & to obey him for cōsciēce sake, as substitute of God, & placed in that roome for their punishment if they rule not wel, which appertaineth not to the subiect to iudge of. This (I say) is the doctrine of the Catholick Church, and hath bene alwaies. And therfore to this point meaneth the author of this Treatise, to exhort catholicks in England and to make humble supplicatiō to their souereigne Ladie and Princesse, for some more fauorable tolleration with them for their consciences. For the better obteining whereof, he meaneth to lay doule certeine reasons, or mo-

Tho. 2. 2. q. 90. & om. doct. ibid. Au. in psal. 70. Chri. & Amb in cap. 13, ad Rom.

motiues, whereby her Maiestie may be the sooner induced, both in respect of God, her selfe, and her whole Realme, to graunt the same.

The contents of the third part of this treatise premised.

But notwithstanding, because Princes harts are peculiarlie in the hands of God, & the euents of such matters as this is, depend altogether of his high prouidéce which often times, for a better end, disposeth otherwise, than our hope or expectation is: therfore, if ether by this holy prouidence of God, (for causes best knowen to him selfe,) or by the subtiltie of the aduersarie, there should not folow from hir Maiestie that effect of mercie & clemencie, which we haue great cause to hope there will: yet I

say, in that case, not to leaue catholicks altogether desolate or comfortles, he promiseth to hãdle in the other part, certaine considerations, whereby they may be releeued, amiddest their greatest miseries, and be encouraged also to beare patiently, & with contentatiõ, or rather with ioy and consolation, whatsoeuer pressure shal be laid vpon them, for Christ, and this his Catholicke cause: shewing vnto them, what great priuiledge and prerogatiue, they haue in the loue of Christ, in that they are admitted to suffer with him, in this his glorious cause, for the which he suffered himselfe, and for the maintenance whereof, hee ceaseth not to haue euerlasting

care,

care, and perpetuall cogitation: and consequentlie, cannot but most louingly assist them, with his holie grace, and sweet comfort, which indure aduersitie for the same: as hee hath both promised and sworne to doe, and hath not failed to performe his promise, with ouerplussage, to al those, that euer haue suffered for that quarrell, threatning them, for the present short time, and soone after, to the confusion of their enimies, recõpensing their labours, with euerlasting glorie, both in this life, and in the life to come. In hope of which reward, (from which no aduersitie can bar vs long) hee meaneth to exhort all Catholickes, quietly, & with patience, to repose themselues,

liues, and to beare out with christian courage, what tempests soeuer shall storme vpon them: assuring thē that this is the best, and only way, to please God, & to saue their owne soules: to aduance also, the Catholike faith, & to confound or confound their enimies and detractours: and finally to mooue the great goodnesse of God, for the inspiration of her Maiestie, when time shall be, to deale more fauourablie with them, & to haue some more milde and mercifull consideration, of so manie thousands of her true, louing, and obedient subiects.

I. M. I. S.

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